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National Christian Council and Cooperative Reorganization of Christian Resources.

Facing the Crisis

"How can Christians in China cooperatively reorganize their available resources and personnel so as to make their Message more convincing and enlarge their contribution to the life of the Chinese?" To find the way to answer that question was the motive of the Ninth Meeting of the National Christian Council of China which convened May 3-11, at the Southern Methodist Mission, Sungkiang, Kiangsu. About two-thirds of the membership of the Council were present. The delegates, mainly urbanites and administrators, came from many branches of the Church and many sections of China, Manchuria among them. In quiet surroundings the Council examined the unprecedented situation of the hour. The emotional strain running strong in China did not disturb the Meeting. Most of the speeches were short, much time was spent in discussion groups and there were fewer resolutions than usual. Realistic recognition of the magnitude of the crisis around and within the Christian Church was linked with quiet determination to enter the new era now opening so as to render enlarged service even though available resources are diminishing. To insure this the Council sought a method whereby Christians might re-think and think through to the realignment of their resources and efforts which, while urgently demanded, is far from being easily outlined.

Threatening Issues

The Council began its part in this re-thinking process by digging into the crisis in China, its impact upon the Chinese people and the Christian Church and the issues created thereby within and for the Church. The relation of this latter to the changes going on in the older churches in regard to Missions also received attention. Attempt was made to analyze the clamant issues challenging China Christians. These, it was recognized, are rooted in incalculable forces. Japanese military agression, the influence of Soviet Russia, China's political instability, civil war, nationalism, over-population, poverty, "face-pidgin"—these were listed as among the causes of the crisis which are at the same time issues. The decrease of western Christian support of Christian work in China adds yet another issue. The current remedies proposed for the crisis were mentioned as follows: —military preparedness, boycott, Communism, education, science, improvement of communications, rural reconstruction, revival of China's old moral standards, unification of the language, personal salvation and character-building. The first three of these remedies are in themselves additional issues for Chinese Christians, for they are as yet only partially understood by them and clear-cut decisions as to the Christian attitudes thereon have not yet emerged. All but one of the others are already being directly promoted by Christians.

Some of the other emergent issues challenging Christians in China appear in the following still unanswered questions. How can we make our biggest contribution in this new era? How can we increase our service on the basis of decreasing resources? Shall retrenchment be left to work itself out or shall we guide it? How can we make a case for belief in God in an age that tends to rely on non-spiritual agencies? How should we practise love amidst this swirl of conflicting issues? What is the content of "regeneration?" To what are we converting people?

Every one of these issues and remedies calls for study by and education of Christians in China. The crisis reveals a paucity of Christian leadership in the midst of multiplying opportunities. Diminishing resources face enlarging demands. Neither the end nor the solution to any one of the issues is in sight. Dogmatic or pious advice thereon falls flat. Oratorical argumentation is useless. Neither marked the Council's deliberations. Neither did it manifest optimistic aggressiveness in recommending immediate solutions. The stupendousness of the crisis precluded that. On the contrary the delegates sought to re-examine and re-assess their resources and task. This headed up in a resolve to define the Christian objective in China—to find out the goal toward which, with their many and not always convergent aims, China Christians are moving. The delegates were stirred by a vision of far-reaching planning commensurate with the huge mass of issues and opportunities. So while the Council did not deal conclusively with any immediate issue it did accept and overcome the larger issue of its obligation to find a way through the crisis.

Range of Christian Aims

Though the China Christian Movement lacks a unifying objective it does not lack comprehensiveness of aims and efforts. A broadened conception of Christian service in China is one of the fruits of the work of the National Christian Council. The delegates assumed, it was evident, that Christian service should include all the areas and needs of life. Hence they did not debate in the general meetings the place of social regeneration in Christian effort. This comprehensiveness of aims revealed itself in numerous ways during the Meeting. A committee was appointed to promote Stewardship: its program includes prayer, time, money life and parenthood. Religious education, it was urged, must deal with all areas of life. Christianizing the home, it was declared, includes all types of people, all kinds of problems and many projects. Reference was also made to the need of a correction of the over-emphasis on the needs of adults in evangelistic work. It was, interestingly enough, the "Committee on Evangelism and Christian Nurture" that recommended the appointment of a commission to formulate the Christian social program. Education and evangelism were coupled together as educational evangelism. Thus was it recognised that a true evangelistic fervor will aim at the enrichment of the whole of life. That this complicates the task of evangelism neither deterred nor discouraged the Council. All of the above was included in a suggested three-fold aim of evangelism; (1) the conversion of the individual to God; (2) the conversion of all human relationships; and, (3) the conversion of the organized (or unorganized?) systems under which men live. Lack of clarity and drive on this latter point is, by the way, one of the most frequently heard criticisms of Christianity.

This comprehensiveness of aims is seen also in the wide range of the activities in which, through the Council and other organizations, Christians in China are engaged—rural reconstruction, agricultural development, industrial improvement and various philanthropic services. The Council itself assists numerous organizations working on these lines. Christian institutions, also, take a large part therein. The voluminous reports of the different Council committees are additional evidence of the broadened conception of Christian service in China.

It was to unify these many aims that the formulation of a social program or Christian objective was proposed and accepted. "Christians have principles, a wide range of activities but no program." "Christianity in China lacks an objective." While these statements are true it is obvious that all the elements of such a program exist. But Christians have not yet merged their enlarged concepts of service in China into one objective. Thus, viewed as a whole, the work moves toward no defined goal. The Christian mission to China is not clear. Its essential unity of purpose is obscured. Christian service is made up of many disconnected and piecemeal nibbles. The time has come to correlate these many activities into one generally accepted goal. To the rendering of that long-needed service the Council has set itself. Not all sections of the Church will engage in all aspects of this program. Nevertheless the actual service being rendered to China by Christianity includes all of them.

Focusing Effort

The Council recognized that comprehensiveness of *aims* may, if left unguided and disunified, prevent rather than promote progress. To correct this emphasis was laid on the urgent necessity of concentrating Christian effort. Present disunited efforts, though wide in range, cannot cope successfully with the crisis threatening Christian values. The dissociation of these nibbles at the gigantic forces and complex issues pounding upon the minds of Christians will engender the conviction that they are beyond control. That way leads to the quagmire of defeatism. Christians are not, furthermore, able nor are they expected to assume all of China's problems: but they must focus their efforts so as to solve such aspects of them as they tackle. They must, at least, produce models of what is possible.

The Council felt, therefore, that to build up the Church and serve China Christian effort should be focused mainly on work for youth, the rural field and the home. The first gears into the Church's need for leadership; the second is China's outstanding need; and the third is the fount of influence on the whole of life in China. The rights of the child to health, happiness and spiritual and moral training should be prominent in work in the home. Concentration in these areas means much to the future of China and the Church. In lay leadership both the Council and the Church are weak. In consequence more attention must be given to developing the laity. The National Christian Council itself was instructed to "assist a few local churches to plan and carry out a program of work" on the basis of funds and staff available in the parish concerned. Churches everywhere were urged to "conduct local experiments for the Christianizing of society." This latter gears into the emphasis on "Rural Community Parishes" which accords, in turn, with the Government's interest in hsien (district) experiments. All this reveals plainly a purpose to focus attention on the most vital needs and localize experiments in connection therewith. To spread out less and dig in deeper! To develop experimental models! This calls for concentration on the whole of life in small areas as well as attention to the "regions beyond."

Reorganization of Resources

This principle of the necessity of focusing effort the Council sought also to apply to the work of the whole Church. This is seen in the most significant action taken at this Meeting. This was the decision to appoint a "Commission on Program and Reorganization," which is to study the whole situation, ascertain available resources, endeavor to set up larger cooperative use thereof in communities or districts, and formulate the Christian objective. Both the available resources of Christians and their method of using them are inadequate. Retrenchment is inevitable. Shall the support and work of institutions be lopped off without reference to the effect thereof upon the work of a community or district? Shall retrenchment leave us with a group of institutions all crippled or a smaller number adequately robust? The Boards are setting up policies of retrenchment. Shall these be set up with little or no guidance from the field as to their effect upon other work than that of their own missions or interests? Shall we permit piecemeal retrenchment to leave us many

weak pieces of work or seek through cooperative reorganization of our resources to strengthen the whole work? Shall we complacently contemplate doing less because we want to spread lessened resources out over a large area or doing more and better work in smaller areas? Shall we sit down in the boat and wait for the tide to turn so that we may travel the old way or shall we grasp the rudder and steer a new way? Shall the Boards and all Christians in China work *together* on this problem or shall we let things go by piecemeal?

These questions demand more far-reaching study and guidance than ever before attempted cooperatively. To essay them institutional, denominational and individual aspirations and plans must give way to cooperative aspirations and plans big enough to ensure that what resources we have will be used so as to magnify Christ and achieve our biggest service to China in his name.

This cooperative task is not easy. But it is vitally necessary if the Christian dynamic is to have fuller release. To such a task the National Christian Council calls. To essay it offers a way through the threatening crisis and the maze of issues created thereby. It can only be attempted, however, through widespread voluntary cooperation.

Next Step—Enlarged Team Fellowship

The vision of an enlarged cooperative fellowship inspired the Council. Christian workers must stretch the area of cooperation to reach around their enlarged concepts of Christian service. Chinese workers, it was urged, need to gain inspiration through small fellowship groups, team evangelism and training institutes. The Council also urges enlarged fellowship in cooperation as an institute for an access of inspiration in the whole Christian force. This vision was born of a realistic devotion to the Christian cause. Much historical evolution is back of this proposal for enlarged team fellowship. It is a bold venture! It calls on Christians to *convert their own relationships!* It means a revival of Christian unity in action. Through it the Council challenges the China Christian forces to reform their lines so as to be able to offer a reply challenge to the titanic forces pressing upon them and their diminished resources. It calls for a massing of resources in a renewed struggle to make Christian principles and power felt by the forces competing with them. It may well be the advance wave of a new tide of spiritual impact upon the life of China. It calls on Christians to try out Christianity on themselves and in a difficult field-cooperative action. To take up this challenge to enlarged Christian living the crisis, the issues, the gigantic forces and China's spiritual and social needs all imperatively compel us!

What does this plan for enlarged team fellowship tell us of the life of the China Christian Church? Primarily that it is really conscious of its own responsibility. It shows a deepened consciousness on the part of China Christians of the need to organize their own forces and direct their own efforts. Such cooperative fellowship will accelerate the process of making Christianity indigenous in China. Through the proposal to start it off China Christians are seeking to

guide their own destiny, though no such point was made in the Council Meeting. It does not, however, envisage separation between the older and younger churches. It recognizes their interdependence. Through the increased consultation and planning, which it is hoped will be possible when the Commission gets under way, world cooperation of Christians will be promoted. One task given this Commission is that of ascertaining from the Boards their proposed policies of readjustment with a view to considering their relation to cooperative reorganization in China before they are put into operation, if possible. This is an attempt to apply to Christian work in China a principle already adopted by mission workers abroad. In June, 1932, for instance, the Conference of Missionary Societies of Great Britain and Ireland "took steps to collect from the societies full information as to their policies of retrenchment....to secure conference on these in order that future action may proceed in mutual consultation," that all "might share in a larger measure with each other their understanding of the will of God for their work." It is this principle that the new Commission will endeavor to apply to the relations of Christian work in China and the Boards and the relations of various aspects of the work in China. The action of the National Christian Council of China does, however, envisage a consultative agency—it aims to be no more!—that will put the guiding influence in Christian work in China in the hands of Christians working therein. It is, therefore, a step towards working out the China-centric mission of Christianity in China.

What might this plan for an enlarged cooperative fellowship mean to China? Christian resources and personnel, when seen against the background of China's multitudinous needs, are relatively small and insignificant though their influence is a permeative force transcending their visible strength. This cooperative fellowship and reorganization of resources will enable Christians to augment their significance and extend their influence. China suffers from disunity and disorganized efforts. One of the greatest weaknesses of Chinese rural life, is, it is averred, the lack of cooperation.[1] All these block progress. Christians often talk about the unifying dynamic of Christianity. An opportunity is now given to demonstrate that unifying dynamic on a scale that the Chinese can see, appreciate and learn from. For Christians to enter upon enlarged cooperative fellowship along the lines proposed will add a note to their message that is much needed by China in general and by church members in particular. Such a demonstration will prove that they can get above their wofully patent divergencies onto a level where cooperative fellowship can make a relatively small band and equipment count for much. No one at the Council meeting said that the existence of Christianity in China is endangered. But many spoke of the need for the more convincing testimony of its power that the times demand. An enlarged cooperative fellowship is a major part of that testimony. It is also the best way to advance into the new era. It will lead to the clarification of the purpose and mission of Christianity in China. For it is the way of creative living that leads to spiritual adventure.

1. See *Chinese Recorder*, June 1938 page 368.

The Religion of Communism*

EUGENE E. BARNETT

IT was the Jerusalem meeting of the International Missionary Council in 1928 that singled out secularism as the foremost rival which Christianity, in common with all religions, now faces throughout the world. "I am using 'secular' here," said Rufus M. Jones in introducing the subject at Jerusalem, "to mean a way of life and an interpretation of life that includes only the natural order of things and that does not find God or a realm of spiritual reality essential for life or thought." I suggest in this article that in Communism we are confronting the articlutate organized, and militant wing of this rival religion. While Russian Communism will provide the main background and basis of my observations, much has happened before our eyes in China which helps to clarify and inform our understanding of the subject.

It is hardly necessary to point out that Communism is by no means a simple and unmixed entity. It is rather a confused conglomerate of many elements in which good and evil, reason and passion struggle side by side for expression. Communism, for example, stands for a new economic order—its main attraction to many, its chief ground of abomination to many others. It has come to represent a certain method of social change, violent revolution, the particular aspect of the movement which (one is persuaded) has most strongly attracted Dr. Sun Yat-Sen and many of his followers, as it has repelled hosts of others around the world. For multitudes, however, in and out of Russia, Communism has become far more than an economic system or a method of revolution; it has arrogated to itself the place of religion in the claims which it has asserted upon the minds, the emotions and the actions of its followers. It is not within the province of this article to deal with Communism as an economic program or as a method of revolution. We shall limit it, instead, to an attempt to understand Communism better as a religious phenomenon.

Students of religion have long noted the transformation which took place in Buddhism shortly after the death of its founder. Sakyamuni evolved his system with an evident desire to free mankind from the enslaving superstitions wrapped up in the religions of his time. He sought to emancipate the people from the bondage of these superstitions by laying out a way of life from which any real belief in the gods or in a future life was eliminated. Hardly had he died, however, when his followers created for themselves a new pantheon with Sakyamuni himself its presiding deity, and, in place of the shadowy abstractions of Nirvana, they began to build the glorious outlines of that Western Paradise which Mahayana

*Given originally as an address to the Hangchow Missionary Association on April 11, 1933.

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Buddhism has made so familiar in China. In like manner Lenin and his followers set out to exorcise religion from life, only to have the system they contrived in its place quickly enter upon a metamorphosis similar to that which long ago happened to Buddhism.

Communism is belligerently atheistic and anti-religious. One must be not only an atheist but an "atheistic activist" before he can qualify for membership in the Party. Party members are expected to win their families and friends from their traditional religious beliefs and practices. A member of the Party who under social or family pressure participates in religious ceremonies is promptly expelled therefrom. The same sort of requirement is imposed on those desiring membership in such auxiliary organizations of the Party as the Labor Unions, the Co-operatives, the Union of Communist Youth, the Red Army and the Pioneers. The missionary zeal engendered in the Pioneers, the Communist organization for younger boys, is strangely reminiscent of the unholy antics of Savonarola's "Holy Army of Infant Inquisitors" in Florence nearly five hundred years ago.

The central organ through which Communism in Russia wages its warfare against religion is the "Society of the Militant Godless." Since 1925 all anti-religious activity has headed up in this Society, which in August, 1932, claimed a membership of five and a half million people. While this number seems small in comparison with the Society's own estimate of one hundred million religious believers yet remaining in Russia, several facts should be noted. Upon the believers are placed ruinous handicaps curtailing their privileges and freedom in religious, educational, civil and economic realms. Congregations are allowed only to conduct worship, being strictly denied the right to carry on schools, publish newspapers or engage in social service activities of any kind. It is illegal for church or parents to impart religious teaching to children under eighteen years of age, for, as Lenin's widow declares, "The very roots of religion must be sought at much greater depth and completely extracted." All church buildings have become public property and their use is permitted the faithful only under strict and precarious conditions.

The "Society of the Militant Godless," while official, or at least semi-official, in character, is carried on mainly by unpaid workers. Even their critics admit that these workers are zealous, enthusiastic and apparently honest. They turn out magazines, posters, motion picture films and text-books. They provide training courses in universities in thirteen cities and conduct short term classes for workers who cannot attend a university. Their manuals of instruction for the proper observance of anti-Christmas and anti-Easter celebrations are carefully prepared and widely used. In 1930 anti-Easter manuals were published in three volumes for use respectively in cities, villages and schools.

That Christianity, as it existed in Russia before the revolution, is mainly responsible for this anti-religious bent in Communism is frequently asserted. Other-worldly in atmosphere and message, closely identified with the corrupt and despotic rule of the Czars, and criminally callous to social and political injustice, the Church

gave far too much ground for the famous dictum, unquestioned among Communists, that "religion is the opiate of the people." I shall not soon forget a group of paintings hanging in the National Art Gallery in Moscow in 1929, portraying the wickedness of the priests under the Czars. One picture depicts a group of "holy fathers" sprawling about in a drunken debauch while their village parishoners look on with eyes of mingled amusement and puzzlement. Another painting shows a religious parade. Priests dressed in gorgeous array march down the street as a vanguard of soldiers mounted on mighty steeds heartlessly tramples down the poor people who find it impossible to clear the way quickly enough. However, we should bear in mind that it is *all* religion, not the State Religion of the Czars alone, which Communism seeks to exterminate. Insofar as religion calls upon men to put their trust in God (rather than in themselves), to seek solace and inspiration in the assurance of heavenly rewards (rather than in the promise of an earthly Paradise), or to love their fellow men (rather than their proletarian comrades), it comes into conflict with the basic tenets and aims of Communism.

It is one of the strange perversities of human nature that hatred of evil so often seems to constitute a more powerful incentive to heroic action than does love of the good. Many students of Russia wonder what will happen to the zeal of Communism, now so fervent, when it has gone further in its extermination of bourgeoisie foes and its robust young hates have begun to spend themselves. The real test of whether Communism can last as the thrilling way of life it has come to be for many of its followers, will appear when the present heats of battle have cooled and the more prosaic and enduring tasks of social reconstruction remain.

It is possible, however, in emphasizing the negative and destructive side of Russian Communism to overlook its more positive and creative character. *"Our Soviet Life,"* exclaims Comrade Kossareff in Pravda on July 7, 1932, "opens wide possibilities for the creative activity of millions of toilers. Yes, we crush the efforts of individuals when these efforts tend to exploit others! But when these efforts are healthy you will find in no other country so wide a scope for them as with us.... It is because we subject our personal interests to the interests of class that we are spiritually growing, becoming richer, that our ideas are developing." "The workers' class of the U.S.S.R.," says the *Village Godless*, another Soviet publication, "together with the collective farm peasants, sweeps away with contempt the priestly and sectarian fairy tales about a celestial paradise; they build up with their own hands a better life upon earth—socialism." *Deamin*, a Paris periodical, recently published an article on "new forces working out the destiny of the world" in which the following paragraph occurs: "Atheism —militant, active and aggressive—in a spirit of heroism and enthusiasm which is prepared for any sacrifice, is endeavoring to build a new world. There is no doubt about the sincerity of the Marxists;

and those people who regard Communism as merely destructive will be astonished to find that atheists are animated by a truly creative spirit...."[1]

Attention has been called by many writers to the fact that the spirit of Communism in its fanatical war against religion is very far from the spirit of science with which Communism professes to replace religion. "The passion of anti-religious propaganda and persecution in Soviet Russia," says Nicolai Berdiaeff, a leading Russian philosopher, once a Marxist, now a White emigré living in Paris, "is comprehensible (only) if Communism is regarded as a religion which aims at replacing Christianity."[2]

One more assertion of the religious character of Communism (out of many which might be cited) is interesting because it comes not out of Russia where Communism, for the time being at least, is triumphant and all powerful, but out of Japan where Communism leads a furtive and precarious existence. Prof. Enkichi Kan, of St. Paul's University, Tokyo, in an address delivered last summer on the growth of Communism among the students of Japan, observes, "Marxism or Communism is not a mere theory but a religion. Here two religions are facing each other and fighting each other. It means life or death to Christianity." Describing in the same address a conference of Christian students which met in 1930 at the foot of Mt. Fuji and organized a Student Christian Movement, Professor Kan said further, "The Movement wanted to take up the good points of Communism and combine them with Christianity. That is very easy to say but extremely difficult to do. Let me remind you (again) that Communism is not a mere social theory. It is a religion, or pretends to be a religion, so that if you try to combine it with another religion you will do the same thing which religious dilettantes are doing in their attempt to synthesize various religions; when, for example, they want to combine the good points of Buddhism, Shintoism and Christianity."

Perhaps we should delay no longer more specific, though very cursory, examination of some of the grounds underlying this thesis that Communism is a religion with which we can deal intelligently only as we recognize it in this character. "A religious man," says Bernard Shaw, "is a man who is bored with himself and wants to make the world better; who is looking forward to a future better than the past, working for something greater and larger than himself." That Communism has become a religion to multitudes in the limited sense of this definition of a religious man cannot be doubted.

But much more than this can be said in amplification of the thesis. Communism assumes the character of a religion in its devotion to a messianic leader; in its claim to the possession of ultimate truth enshrined in a body of "sacred" writings; in its congregation of saints; in its rites and festivals; in its solemn sense of destiny; in its absolute claims upon the fealty of its followers;

1. *News Sheet*, World's Student Christian Federation. January, 1933.
2 *Student World*, December, 1931. See also The *Student World*, No. 1, 1933, page 68. Editor.

in the dominion which it asserts over the whole range of human activity; in its apocalyptic vision and hope; in its daring faith in its capacity to change human nature and to rebuild the world; and in its burning missionary zeal. Let us glance briefly at each of these-the characteristics which give Communism the tone and stamp of religion.

First, the worship of Lenin, centering around his embalmed body, as it lies in the mausoleum erected in the Red Square in Moscow, and reaching out into every city, town and village of the land, is utterly out of character with Communism conceived of as "scientific materialism." Human nature has once more had its revenge, as it did in the early days of Buddhism, and Lenin, arch foe of religion with all its "superstitious mumeries" is deified by his followers almost as soon as he lays down his unrelenting warfare against religion. We have seen in China an attempt to make Sun Yat-Sen a like object of worship meet with indifferent initial success and early failure. Is this difference in result in the two countries due to the primitive culture of Russia as compared with the more sophisticated culture of China?

Second, in the writings of Marx and Lenin the religion of Communism has its dogmatically accepted canon of scriptures. Stalin's power in Russia resides not alone in his authority as political dictator; it rests not less in his role as authoritative commentator on the Communist scriptures. If expediency compels him to change or add to the original body of inspired writings, he must do so by processes of interpretation and accommodation and not by direct criticism or disavowal. In China also we have seen fail a parallel attempt to canonize the truth enunciated in the Three People's Principles and the other writings of Dr. Sun Yat-Sen.

Third, Communism's congregation of saints is of course found in the Party. Religion has seldom been so stringent in its requirements upon those desiring to join its fellowship as Communism has been in receiving members into the Party. In a population of 150,000,000 people the Communist Party limits its membership to a compact body of less than 2,000,000 persons (1931). Labor Unions, Cooperatives, the Red Army, the Communist Union of Youth, the Pioneers and other auxiliary organizations enroll a total of some millions more, all of whom subscribe to Communist faith and practice. But admission into the Party is severely restricted, and periodical re-registrations and Party purgings are employed from time to time in order to keep the movement unblemished and utterly true to its mission. Severe in its requirements upon those desiring to become members, the Party is even more severe in its punishment of heretics and of compromising members.

Fourth, while Communism set out to abolish religious rites and festivals, in which the Russian Church has been so rich and colorful, it soon found it desirable to revise this policy and instead to substitute ceremonies and celebrations of its own. Revolutionary Days of Rest, Lenin Day, and other anniversaries commemorating revolutionary heroes and events, anti-Christian and anti-Easter

campaigns, Red birthdays, wedding and funeral ceremonies—with these and other such rites and festivals is Russian Communism trying to "overshadow and eliminate the celebrations which are associated with the Old Regime."

Fifth, in its doctrines of dialectic materialism and of economic determinism Communism provides a cosmic and world ground for the solemn sense of destiny which characterizes the movement. These doctrines accepted at their face value would lead to sheer pessimism and consequent futility. Marx succeeded, however, in blending optimism with this pessimism in such a way as to yield the dynamic product which we now see at work in the world. Upon his doctrines of materialism and economic determinism he based his prophesies of the collapse and overthrow of the present order, but when he looked into the future he exhibited a naive faith in the coming of a classless society in which these inexorable forces somehow cease to operate. In short, as someone has pointed out, Marx appears to be pessimistic about the past wherein class struggle and economic determinism have reigned, but to be optimistic about the future when reason, thought, justice, order and organization in social life will triumph. Here we have, not economic determinism but millennial hope!

Sixth, in nothing is Communism more truly a religion than in the absolute claims it makes upon its followers, for whom it sets up its own ends as the sole criterion of right and wrong, the ultimate rule of human conduct and action. "Anything," says Lenin "which helps the victory of Communism and advances socialistic construction, anything which attracts to Communism masses of workers and toiling peasants is ethical." Thus also spoke the Society of Jesus in the days of the Inquisition-and committed nameless iniquities in the service of holy ends. I have in my possession a copy of a manual published several years ago by the Communist Party for the governance of its "Cells" in China. The simple unadorned sentences with which this manual lays down the duty of a Party member to take life or to give up his own whenever called upon to do so is moving and rather terrifying. Youth in China, as well as in Russia, has responded to this demand of Communism for its all regardless of consequences!

Seventh, Communism is not less exacting in the dominion it asserts over the whole range of human activity. The Christian Church for centuries held such sway over the lives and destinies of men. Europe is full of reminders of the days when education, art, letters, architecture, even the State were obedient handmaids in the willing service of an all-powerful Church. One by one these expressions of the human spirit won autonomous existence, and organized religion has had to accept a merely coordinate position alongside these formerly dependent vassals. But the hierarchy which rules today in Moscow (through Dictator Stalin and his almighty Political Bureau of ten members) plays no such lowly role. Schools, newspapers, the theater, movies, the radio, poetry, the printed page in all its forms, art, architecture, museums, celebrations of all sorts, scientific instruction, and, of course, the State—

as far as vigilance and fanatical zeal can accomplish it-these agencies are commandeered, one and all, as channels through which to propagate Communist ideology and to hasten the triumph of the proletarian revolution in its conquest of the world.

Eighth, Fülöp-Miller, in his *Mind and Face of Bolshevism*, pointed out five or six years ago that long before the downfall of the Czars, Russia was honeycombed with illicit sectarian brotherhoods, prominent among which was an expectation that a Communistic paradise was going to be cataclysmically established upon earth. One third of the population of Russia, it was claimed, belonged to these heretical groups whose beliefs and practices, Fülöp-Miller suggests, provided ready soil for Bolshevism with its millennial promise of a paradise on earth. Be that as it may, both Communism and Christianity, as a more recent writer has remarked, "seek salvation through devotion to a great 'beyond.' But whereas the 'beyond' of the Communist, the goal to which he struggles, is limited, finite, human and humanly attainable, the Christian 'beyond' is limitless, infinite, super-human and only attainable by the grace of God...." "It is just for this reason" he adds, "that Communism can never be permanently satisfying; and the earnestness and enthusiasm with which the younger Russians are now playing their part in their country's great experiment is in danger of soon falling off unless their creed is turned into Christianity by the recognition of the irrational and immeasurable elements in existence...."[3]

Ninth, a friend of mine, an American business man, was talking several years ago, with the chambermaid, an ardent Communist, in his Moscow hotel. "What you are trying to do in Russia," he said "cannot succeed, for it runs counter to human nature." "But" came her quick reply, "we are going to change human nature." Joseph Woods Krutch, in an article which appeared last October in *Harper's Magazine*, writes whimsically of this emphasis on conversion by Communism. "Communism," he says, "seems inspired by a kind of mystic faith," affirming that "men are not only to work differently, but because of that to *be* different; and thus what begins as an economic system ends in something essentially religious in the sense that it is supposed to remake life in its entirety and to affect those things which appear to have no immediate connection with it." Later in the same article Krutch adds, "Tortured bodies faint when pain can no longer be borne, and tortured minds seek similar escape. When the mind swoons visions come, and the Communist faith in the possibility of a perfect society in the immediate future seems to be the result of such a vision. The exhausted skeptic used to enter the Catholic Church; today the 'tired radical' embraces the Communist faith."

Tenth, Communism, finally, reveals its character not only as a religion but as a young and lusty type of religion by the crusading spirit in which it is trying to "evangelize the world in this generation." In the summer of 1929 I visited the Museum of the Revolu-

3. *Open Windows*, monthly organ of the New Zealand S.C.M., October 1932.

tion in the city of Moscow, one of a number of such institutions now established in different parts of the country. I had not been long in the museum before I exclaimed to those who accompanied me, "Why this is not a museum, this is a missionary exhibit!" Here were representations in replicas, relics and pictures of heroes who had fought, suffered and died for the Cause; huge maps portraying missionary activities and achievements in every part of the world; photographs and charts showing the suffering and needs of toiling proletarians in America, China, Britain, in every land, whom Communism must succor; and in every nook and corner of the huge building pictures and busts of Lenin in whose name and spirit the world revolution is being fought. Every floor of the museum was crowded with visitors, most of them young people, and practically all of them piloted in groups by guides who explained the exhibits, one after the other, with evangelistic fervor.

That night as our train left Moscow for the Polish border I noted a commotion in a neighboring compartment, in and around which a crowd was gathering. Inside the compartment a young Communist, daughter of a well known Chinese political leader, was waging an intense argument with a New York Jew. She was ridiculing the religion of her opponent and setting forth her own faith upon which he in turn was pouring forth his abuse. The fanatical ardour with which this young Chinese Communist spoke and the ready repartee with which she met the Jew's points and pressed her own, bore unmistakably the marks of confident and aggressive religious revivalism.

It is interesting to note the analogies in Christian history with which the religion of Communism is most commonly compared. In its determination to force its faith and its benign blessings upon mankind and to justify any means which contribute to that end, it is likened to the Jesuits in the days of the Inquisition. The nearest counter-part to the Red Army, Bertrand Russell and others have found in the psalm-singing Iron-sides of Oliver Cromwell. Reinhold Niehbur sees in its doctrine of determinism, intellectual and spiritual kinship to Calvanism in its heyday. Joseph Woods Krutch goes back to the first century for his parallel. "For many years," he writes, "I attempted without great success to imagine what it must have been like to live in (those) days when conversion was a common phenomenon and I tried especially to put myself in the place of some cultivated Greek or Roman who discovered with amazement that his most intimate friends were turning one by one to the strange new delusion." This strange phenomenon Krutch now sees at work in Communism.

Not long ago the niece of a well-known Christian educator in China was arrested as a Communist. She was given the chance to recant but scorned to accept it. The penalty of her fidelity was death. On the eve of her execution a group of relatives visited her in her cell. She alone was calm during the ordeal of farewell. "You are weeping," she said, "for me. You should weep for your-

selves. I am dying for a Cause, you will go on living—for what?" Not a few young martyrs have died like that for Communism in China since 1927. No wonder Communism exerts an influence in this country far more widespread and potent than is commonly realized.

I have tried to sketch in brief and suggestive outline some of the elements which have made Communism not alone a social theory or a revolutionary method but a religion in the experience of many of its followers. I shall not attempt an estimate of its ability to satisfy the religious needs of men or to fulfil the hopes which it has aroused in many hearts. Assuredly it is unnecessary to say that a religion which denies God, repudiates (in theory at least) the validity of any realm of spiritual reality, and seeks to establish its paradise on earth by exciting class bitterness and warfare, comes into fundamental and irreconcilable conflict with Christianity. On the other hand shall we not recognize the high ethical challenge which Communism makes in its relentless hatred of all exploitation of man by man, in its ardent endeavor to evolve a "complete plan for reconstructing the life of the world," and in its enthusiastic belief in the possibility of producing eventually a race of men capable of living together in a classless, cooperative commonwealth.

A great Russian philosopher has reminded us that in order to overcome the untruth of Communism it is necessary for us to recognize its truth. More important still we must translate that truth and the fuller, purer truth we profess to hold, into actual individual and collective living. Once more Christians are called upon to prove the superiority of their faith by "out-thinking, out-living and out-dying" their contemporaries, and by embodying their faith not alone in splendid examples of individual excellence but in the corporate life of society and of the world.

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China's Rural Industries.

SAMUEL M. DEAN

WHAT is China's rural industrial problem? Personally I wish that I knew and am sure that I do not. China is too big, the conditions too varied and the problem in it's many aspects too closely connected with each local difficulty to admit of either a general statement of the problem or a guess at the solution. I must base my own attempt at an insight into both problem and solution upon the extremely limited experience of a foreigner who has lived nineteen years in a very small section of a huge alien land. I must take hearsay evidence of Chinese and foreign friends, groping like myself toward a common solution, and all of them like myself, as blind as bats toward the great general problem. There are almost no data, practically no coordinated experimentation or research and no aggregate of common experience on which to base an article such as this. It will be most interesting to me, as time goes on, to see these things tested out and proved to be either right or wrong.

One thing is sure, in case we want to help this land we have to start with those things which the people now possess and help them to use those as foundations upon which they can gradually build a healthy and normal economic and social growth. It is no use to formulate plans based on handicrafts or attributes of the people or raw materials or markets which do not exist. We cannot take any western organization or trade or process and bring it as a unit to a community which has not grown to a point where it needs, or appreciates that it needs, that Colossus and expect the people to receive it, benefit by it or enable it to live and become a part of themselves. A tour about China visiting the plants where hundreds of millions of dollars have been invested trying to prove that such transplanting work could be done, will prove quickly enough to any intelligent being that this bit of research has been well, thoroughly and expensively enough carried out to satisfy anyone. A few of the generals who put money into these plants well deserve university degrees as Doctors of Economics for the valuable data their unintentional research has given the nation.

It should be evident enough to anyone that industry requires an organization of people who can work together and can coordinate to carry out as a unit the separate functions of those employed in it. It should be, further, self-evident that it is not the least bit of use to manufacture what cannot be sold at a profit. It seems, also, but common sense that before an industry can be run there must be well trained people who can properly use it's machines, processes and equipment. In the past, all of these laws are and have been broken by the superior minds evolved by western educational methods. These minds might be trained in America, China, France or Timbuctoo and might be foreign or Chinese but they have all been stamped by the big production methods of the West and could not appreciate the fact that the West has spent years building up it's workers and organizations from ancient and small beginnings and even now is tottering about, a bit inebriated with drinking too much gasoline and the eating of too many gear wheels They have thought too much of the machine which the man was going to run and scarcely at all about the man who was going to have to run it.

A typical plant of this type has too often gone thru the following stages. A general or politician obtained some money so easily that he didn't really appreciate it. He decided to do something good for his own pocket book and the industry of the country and incidentally employ a few people by erecting a big factory such as made Europe and America rich. The Shanghai salesman entered and waved a magic wand of words over the proceedings and Chinese cash turned to modern machinery. At once a great many political adherents and relatives of the general appeared and asked for jobs. How could he refuse to provide positions for these people when he so evidently had a mill to employ them in? The mill was perhaps a cotton mill but that made no difference. The general's nearest relative had been abroad and learned to make toilet soap so he was made the manager of the cotton mill. He was a pretty good man and did his best to pull some order out of the organization that had

been presented to him. However, since none owed their positions to him, they could run direct to the general if he discharged them. The general was strong on keeping the pay roll low but did not worry about the cost of materials. Book keeping always did give him a headache. So automatically all the employees from the top down took a good squeeze. Half the officials spent their time in jealousies and in hurting each other's work, in order that they themselves might show up well.

There were inadequate facilities and staff to train properly the crude labor in the use of the machinery. Those who did know how to run things were treated in a high-handed way by the officials and the best of them left. Machines were broken. No one knew how to repair them. Even when they ran there was no one who knew how to get them to give a good product. There was but the feeblest connection with the markets and stock accumulated in the store rooms. Day by day the running capital sank lower and lower and finally even the general decided it was a bad business to be in and refused to back it any longer. Exit the officials in charge of the mill running as fast as their gathered loot would allow in order that they might place considerable space between the general—with his growing desire to separate their heads from their bodies—and those self-same heads.

Shall we then say that modern industry is a failure in China and cannot enter? On the contrary it is entering and entering very fast indeed, though not always by the door which I have just described. Some economic forces come upon man in world-wide waves and the machine is such a force. Man may guide but he cannot stop these forces from entering a nation. Everyone is affected by the coming of such a force as the machine. New wounds and diseases confront the doctor as it arrives. Existing educational systems are scrapped as it enters. New sins and fresh devils of social environment confront the preacher. You who are not engineers may leave the machine to the engineer but the machine will get you and your work just the same.

It is not the machine, as an assembly of gears and belts and levers, which threatens like some octopus to suck the life blood out of man. It is rather man himself who has so organized himself to use the machine that he becomes part of an inhuman organization and is ground down by the very hugeness of the unwieldy group he has helped to build. The organization he has created is so complex that no individual in it can properly appreciate the personal problems of the other members who compose it. As an apprentice, mechanic and engineer I have personally experienced the inability to visualize the problems of others above, below or associated with me in modern industrial organizations of which I have been a part. Nor does one have to go far outside the organization of a mission to be able to appreciate something of the unhuman way in which man can react toward the problems of his associates when he cannot visualize them.

The modern factory does give some fine things to us and these should be recognized and preserved. Perhaps as important as any-

thing else is the fact that a few experts in technical, legal or business matters can serve a great many people and enable them all to do more efficient work. Marketing and transportation can best be done when a few people handle it for the many, since this prevents duplication of salaries for these workers. To me the finest thing in a modern factory, which is really functioning well, is the fine spirit of cooperation between, at least, the officials of the various departments. These things I would keep in mind as we attempt to analyze China's economic organization of today with the purpose of seeing what trend we should follow. The machine is coming. It is here. Let us learn to utilize it before it utilizes us.

Four hundred million people, be they never so poverty stricken, cannot have existed for thousands of years without the development of considerable skill in many trades. People must eat. They must have clothes. They must have houses and boats and all the other things which aid man in his struggle to exist. China is no exception among the races and has plenty of industrial development. Her people probably have more skill in the making of marvelous things with inadequate tools than any other race on the earth. There must be and is a reason, why a people so skilled in producing an article to sell are so backward in the development of tools with which to carry out that process more easily.

All of the North China industries, except those in the port cities, may be classified as "RURAL INDUSTRIES." Indeed it is hard to say in most cases just where the rural part of North China populations stop and the cities begin. An ambitious man might choose at random almost any aggregation of villages and farms in a normal part of the great plain, put a wall about them as a defense from robbers, include in the aggregation a market town, and he would have a fairly representative North China city as found in many places. There are so many people in the country and so many farms in the city that the whole thing is city or farm as you choose to name it!

A great rural life of this type will naturally produce rural types of industry. A piece of land is owned by a family but is not large enough to support all the members of the home. By the time the father, mother, grandfather and grandmother, uncles and aunts and older children have been taken care of there is nothing left for the latest arrival. According to the part of the country in which the farm is located, part of the time of all of the people or perhaps all of the time of part of the men will be devoted to industrial pursuits that the economic balance in that family may be preserved. It may be mining, smelting, weaving, spinning, masonry, carpentry or any of a great number of other trades which take up the time of these people. Such men will preferably live on the family farm but if need be will go to the nearby village or even further away to the nearby market city to become apprentices in the small shop of some local mechanic. Even so it is probable that their wives and children will remain on the farm from whence they came and that they themselves will never entirely give up their connections with it. Such skilled workers as these always have one leg, eye, ear and arm deep buried in the soil which has tried to disposses them. They have little or no

capital and seldom see much actual cash. They live in a social system which gives and takes credit for work done and balances off the products of the earth for the labor of man.

The gears of Shanghai and the belts of Tientsin have taken a good sized bite at many of these communities. Farmer Wang's son is a good weaver but all the ladies of the Wang clan, and their neighbors, have decided in favor of the modern machine spun and machine woven cloth. Farmer Wang's son must find another way to earn a living or else he will be back on the farm again, to be fed from an already overcrowded rice bowl. Farmer Wang decides that education will solve all problems and sends a son or two to school. Alas! These educated ones can neither work nor find a position. They are not even satisfied with their meager share of the rice bowl and want to eat what the others have produced. The patient workers rebel and throw the educated member out into nether darkness where he gnashes his teeth and joins the army, or the bandits, or himself becomes one of the machine workers in the port cities, a servant of the machine which started all this trouble in the first place.

Farmer Wang could once turn his products of the plough directly into something manufactured by the village shops. The route it went was short and but one step divorced from barter. Now his raw materials must be sent a long and expensive route to a distant city whence by the same long way come back his manufactured goods. Of course some of farmer Wang's sons will go into the transport business. The trouble comes when Farmer Wang starts to adulterate his product and to take advantage of the fact that he and the ultimate buyers are no longer intimate friends. "Surely it is no sin to cheat a soul-less corperation." The man in the nearby village who used to get the raw materials could not be so easily cheated. He was as wise as Farmer Wang. But these foolish city folk can certainly be cheated. Unfortunately the city folk are not as foolish as farmer Wang thought and resent being cheated. Soon enough they start to ship in standard raw materials from over the seas. Farmer Wang's wife still wants to buy the product of these mills but with what shall farmer Wang now buy them? He has nothing which can be exchanged for the imported products and the Chinese economic system is deadlocked.

It thus appears at the outset that at least one important thing to be done in helping farmer Wang to fit in with the machine and to help the machine to fit in with farmer Wang is to teach him to standardize his raw materials and the prices at which he sells them so that he can compete with imported products such as he raises. When farmer Wang has nothing to sell to the machine, he also has nothing with which to buy from the machine. Those who wish to run mills successfully in China will have to learn that fact and help to solve it or they will go under with farmer Wang in the general crash. Nor is there any great danger that many of the people in Shanghai and Tientsin, divorced as they are from farmer Wang's problems, will ever learn this elementary fact. They will sit and curse the ignorance and rascality of farmer Wang with never a

thought for their own responsibility in the matter. Nor is there any great danger that farmer Wang will ever learn to appreciate the people in Shanghai. He too will work on his farm and curse them. A shorter route from farmer Wang to the factory and back to the farmer again must be found. It must be a route more closely resembling that of the good old days when everyone in society kept his neighbor in order by the mere fact of proximity. The very cost of shipping raw materials out and finished materials in to isolated communities with poor transportation facilities, is in itself another reason why local industries, even though they be small-scale, can prosper in many localities of China.

It is self-evident that new ways of doing things cannot be arrived at in one leap. Farmer Wang's son has a trade and is a skilled worker but his equipment is as ancient and crude as his outlook is narrow and as his organization is inadequate. The big problem is not how to add new trades so much as it is, "How to help present skilled workers to change their organizations, equipment and skill in such a way that they can meet the modern local Chinese markets." He must be helped to start the changed (or even new) trade with small capital, using tools and equipment and skill better than the district affords but still possible for the village mechanic to attain. As he makes his first new equipment with resources at hand, builds up a market and an organization of workers who can use these new methods to meet that market, he will come to a point where he will need such help as will enable him to go forward the next step in a small-scale machine process. Step by step he can manage to improve and add to his machinery and the men who are able to work his machines for him. Step by step he can grow to a place where he can handle factory production which is soundly built and yet modern enough to fit the needs of his locality.

It is perfectly true that Farmer Wang's son in his small, slowly growing business, is going to find competition with the large factories a most difficult thing. He will not be able to live thru that competition unless he is placed on an equality with them by being connected up with a cooperative organization by the means of which he and his fellow small-scale industries have common use of technical experts, purchasing and marketing and transportation facilities. Even so the economic strength of the country districts will thereby so increase that many things will still be bought from the large, port factories. There will be produced commodities which can be exchanged and which will allow the purchase of these things and thus the small and large scale industries will react upon each other to help still further to build each other up. But that is another subject.

The standards of farmer Wang and of the whole community must be raised thru religious, educational, medical and other means or else it will be of no use to teach farmer Wang so to increase his capacity to produce by adding machinery. He will work himself out of a job, unless we teach all of his relatives to need more in the way of housing, clothing, sanitation, culture, spiritual food and all the rest.

Now I know that you will say this is all theory and I for one am quite willing to admit that I have by no means enough data and experience to prove it to be right. However I do not make the statements without being able to show research which has given me reason to believe as I do. Together with some of my friends and students and with a borrowed capital of nine thousand Mexican, we some years ago started a very small factory of the type described in Peiping. At no time in it's history has it ever made more than five percent a year profit on its turnover and this profit has gone back into the business. It's growth has been slow and steady. It has made it's own machines and tools as an increasing market demanded them. It has educated and trained and expanded it's organization as it grew and today it is worth about $50,000.00 in equipment and stock and has a yearly turn over of some $120,000.00 worth of manufactured stock. I have further seen, thru my connections in a business way, the growth of a number of similar shops in Peiping and other cities and have known how they managed to grow. Further the connection of myself and other members of our staff with the Architect's Bureau, which designs many mission structures in various parts of China, has enabled our staff to hear a good deal about similar enterprises from the lips of successful contractors. Neither I, nor my associates, Chinese and foreign, have come to our opinions entirely without reason. Men like Dr. J. B. Taylor, who is an economist and a trained and experienced chemical engineer as well, together with economists such as Dr. Ho of Nankai, present individually arrived at theories of what to do which coincide pretty well with those arrived at by the organization of Chinese and Americans with which I am connected.

Numberless trades will have to be studied. Research work will have to be done on all these types of industry. Each trade will have to be examined for possible normal, progressive steps of development in equipment, machines, processes and organization of workers and markets. Industries will have to start with such resources as China has on hand and built upon them.

The existing Chinese local markets' demands for price and quality will have to be met. Technical experts will have to learn to think in terms of simple equipment and processes which can become complicated ones. Machines will have to be discovered which can be built by village blacksmiths and which can yet do reasonably good work. The very town and farmer blacksmith and carpenter himself will have to be trained in the use of new equipment and methods and more intricate machine processes as the industry goes up the steps of accomplished expansion.

Capable business men and financeers will have to turn their thoughts to the building up of local organizations, based on cooperative central purchasing and marketing that these small-scale industries may benefit from both the personal ownership and attentive interest of the owners and still have the advantages of big firms.

Economists and sociologists will have to give of their best that data may be assembled, enabling proper direction of these growing industries, and these economists and sociologists will have to climb

down from their chairs and out from behind their desks, lay down their chalk and pull their noses out from behind the text books for a long enough period to get into the troubles of the Chinese business and working men, as they actually exist. It is no use for them to expound and criticize unless they themselves can do better than is being done by those who are trying.

Doctors will need to see that incoming factories and processes and attendant living conditions of factory populations meet the demands for health. Educators will have to turn their schools upside down that culture and ability to earn a living may be equally taught. Lawyers will have to keep in touch with advancing industries that suitable statutes may control the situation. Preachers who do not keep in touch with the industrial problem will find that they are preaching without contacts or proper understanding of the problems of those they should reach. In a word, though every good and able man do his best to meet the problems of this on-coming industrial revolution it will be all too small a best, a hopeless task without the help of God Himself to accomplish it.

Now the question comes, "Is anything being done about this important matter?" Yes a start has been made by many isolated units. We cannot tell here about all of these efforts and indeed do not, I am sure, know about more than a fraction of them. We can tell something of the work of one coordinated group which has started to try and solve this problem.

The Christian Church of China, thru its National Christian Council in Shanghai, has done its best to tackle the question. It has formed the North China Industrial Service Union from various units in North China which were already working on this problem and which were willing to cooperate in a common effort to solve the problem of small scale and rural industries. In a survey of the field certain organizations were discovered which were led by and made up of men who were willing to create and build. Naturally the majority of these people were Chinese but there were also a good many foreigners among them. These men had consistently tried to discover what China lacked and having found it, tried to build upon that which China had to supply that lack. They had to show for their efforts some definite piece of work accomplished which might be never so imperfect but which nevertheless definitely pointed a possible solution to at least one industrial or rural problem.

The economic and sociological departments of Yen Ching University, Nankai University, Nanking University, Shantung University, Mass Education Movement, China Foundation and others have been carefully amassing the necessary date. Conclusions are based on facts of Chinese economic life and not on anybody's guess. True the data are insufficient. China is a huge country But there are some facts to point the way.

Yenching University has been working on leather tanning trades for years and her graduates are making good leather goods from Chinese hides in many parts of China. The China Famine Relief has built roads, canals, irrigation projects, bridges, river dykes and the

rest which have in many cases provided facilities of transportation, flood control, drought control and the like which have wiped out famine in large areas. Oberlin in Shansi is producing good potteries. The North China School of Engineering Practice has produced a sizeable shop manufacturing hospital equipment, heating and plumbing supplies and hardware. It has likewise designed and erected many buildings for missions. It has trained mechanics and engineers who are successfully carrying on their own businesses. The China Council Wool Training Center of the Industrial Service Union has already produced leaders who are running eight new training centers and wool spinning and weaving businesses in several northern provinces. Thru research they have produced machines and equipment which can be made in the village blacksmith shop, doubles the product and increases the quality of yarn of the spinner and thus enables his wage to be raised by fifty percent or more and still allows price competition with the modern wool mill and the repaying of the investment on machines inside the first year. They have produced in this one trade a series of four steps in the way of processes and equipment, increasing in complexity and capital cost, which will allow the small shop owner to start such a business and by diligence grow in approach to the modern but still small-scale industry.

Birmingham University, thru the cooperation of the Rockafeller Foundation, has sent out an expert on iron smelting and steel production who is working together with Yenching, Oberlin in Shansi and The North China Engineering School on the important problem of iron and steel production from the ore, on a small-scale basis.

Nankai in Tientsin, Ming I in Shansi, Ming Hsien in Shansi and Truth Hall Middle School (Peiping) have already successfully added, or are adding, various types of vocational or industrial departments to their senior middle schools. Fortunately all four of these schools have differing opinions of the best solution and form a grand scale experiment in this type of education from which very important pointers should be derived. Ming Hsien (Oberlin-Shansi) plans her work on the basis of part time training of students in projects connected with the public utilities and public works, industries and agricultural needs of an adjacent model village. Ming I, in Fenchow, thinks of its work in terms of factories built up by its own institution and the training of its boys therein. Nankai has made a fine start with three various, prosperous, small factories of its own making, existing inside the school campus and training boys who are divided into two classes which spend alternate weeks in class and shop work. Truth Hall in Peiping is thinking in terms of giving the class work in its own buildings and having the boys gain their practical training out in other peoples' businesses. (This latter, of course, necessitates that the company doing the training have something to do with picking the student so trained). This latter plan can probably only be worked in case students are divided into two classes one of which goes to school for six months and the other works for six months and then exchanges places with the first boy.

The Industrial Service Union endeavors to assist senior middle or indeed any type of school which wishes to add a vocational or trade subjects. The thought uppermost in the mind of many of those

cooperating in this union is that the present school system must sorely lack, since its products cannot earn a living and are thereby made burdens to their families, country and themselves. On the other hand many feel that the mere giving of a livelihood is in itself no solution. Indeed the pure trade school which leads only to work for all its graduates and leaves no loop hole thru which some may go on to college is just as dead-ended a road as the present one. The way must be found to give the majority of students the ability to earn a living and to fit into society as it exists in China. But the way must also be found to give the exceptional man a chance to go on to higher education that there may be provided leadership which will better and change the conditions that exist today. Closely connected with this is the need for continuation schools that the working man himself may be able to travel up on the same road which his more fortunate brothers are able to tread. In a word, the educated man must learn to work thru work. The working man must be educated.

There are more forces working in China to accomplish this result than most people imagine. Even those who work at this problem do not know of the efforts of their fellow workers in other districts. More has been accomplished, better foundations have been laid, than the most optimistic of us dare state. The trouble is that these good people and forces are isolated from each other in their efforts. It is just here, in my humble opinion, that the great task lies. There must be cooperative, organized, common effort, free from jealousy of the achievement of others, that greater efficiency may be obtained. A few experts can assist a great many such workers at just the point where they need assistance most. A cooperative purchasing and marketing organization for small industries will give the growing movement the ability to hold its own in the effort to keep a reasonable proportion of the work of the nation in the hands of the people. There will be large firms: some indeed the natural outgrowth of expansion of some of the present small-scale industries. There will probably always be some types of production work which must be carried on in large economic units of capital and labor whether under private or government ownership. To me this is not the problem. It is rather the problem to keep most industry in the hands of the educated worker or workman group or family that they, by their example, may so set the pace that larger industry must of necessity follow a somewhat similar example to justify its existance. Nor am I particularly worried if even this proves to be no solution. To me, at least, it is of greater importance for all of us to realize that we have no solution and that we are striving together to find one than it is to set down a definite goal and die in the effort to attain it. What we all desire is to help the people of China. We are not interested in helping them by our preconceived methods. We are interested to work together to find what methods should be used.

I began this article in darkness, I leave it without presenting a cure. Let us determine to each give his bit of effort to the solution of this problem and to respect the different, but equally honest efforts of others, who are quite probably better men than ourselves.

Facing Rural Reconstruction

PHILIP D. DUTTON

AS I have been reading the sections of the Laymen's Report dealing with the rural church and rural reconstruction, the work of John Frederic Oberlin has frequently come to mind. Although Oberlin died in 1826, his work still stands as one of the most successful projects ever undertaken in the field of rural reconstruction. For sixty years this broad-visioned Christian pastor labored in the Vosges Mountains of Alsace-Lorraine, in a region practically isolated from the outside world. There his skill and devotion wrought a transformation little short of miraculous.

What a field for an heroic soul like Oberlin's! The following description of the parish, which Oberlin heard from the lips of his predecessor would have staggered the average minister, but to him it presented an irresistible appeal. "Six months of winter; at times the cold of the shores of the Baltic; a wind like ice sometimes comes down from the mountain tops about us; the sick and the dying are to be visited in remote, wild, solitary places among the forests." The summers—"four or five short months interrupted by winds and storms.....Rye ripens well in good seasons." The inhabitants "are all frightfully ignorant and untractable and proud of their ignorance.....When I went there the schoolmaster was a swineherd in the summer."

"Four districts even poorer than the mother parish are also to be served; not a single practicable road from village to village; deep mud holes among the cabins and huts; the fruit, wild cherries, apples and pears fit only for swine; and the inhabitants, abandoned to the completest indifference, have not the least concern to ameliorate their condition."[1]

The permanent results of Oberlin's work may be judged by a description of the same region as one of his biographer's found it nearly a century after Oberlin's death. "A rural people living a simple life, with relatively few wants, they yet are in comfort and contentment. Life is plain, but the interior of many homes showed appreciative cultivation.....For the most part the villagers appeared to be exceptionally intelligent, and not a few of them indicated by their refinement of speech and manner that the influences of the past are still active. The peasantry live almost entirely by agriculture, the women in planting and harvest-time sharing the work with the men. It is the impulsion of thrifty industry more than want that encourages them to do this."

"The houses are often of two stories, and are evidently a great improvement upon those of their ancestors.....All of them have stoves for their winter season, and wood is abundant.....The hillsides and valleys are rich and fertile, the numerous mountain streams which have been made useful by the complete system of irrigation which Oberlin introduced have clothed the landscape with

1. Augustus F. Beard: "The Story of John Frederic Oberlin," pp. 16-18.

smiling fields and pastures. Every available foot of the soil is turned to account. All the houses, which are clustered compactly together, have their orchards and their flower beds....."

"The manse or parsonage is now, as it was then, the center of the village life.....On the Lord's Day, as guests of the pastor, we attended the church. After Oberlin's habit, he had early gone on foot some miles away upon the mountainside to a neighboring village to preach. He returned at eleven o'clock as the church bell rang for the Waldersbach service, the perspiration standing in beads upon his forehead as he came in.....The service was in the French language, by a pastor of education and culture. Evidently the people were receiving, as in the past, the ministry of exceptional ability and culture."[2]

Oberlin is the type of rural worker the Laymen's Commission hoped to find on the mission field. All of life came within his purview. The total needs of men—physical, intellectual, and spiritual—proved a constant challenge to him. Living the abundant life himself, he could not rest until all within the borders of his parish also had a fair chance at the fullest life. A religion of easy ritual, cloistered and anaemic, was anathema to him. His soul longed for the adventure and sacrifice of a religion that spent itself in remaking the environment as well as in the development of faith and character. At the same time, he clearly perceived that the solution of the problem was rooted in character. That the Laymen found all too few workers of Oberlin's type is not surprising. The demand has always exceeded the supply.

When the sections of "Re-thinking Missions" which deal with rural reconstruction are studied with the personality and achievements of a man like John Frederic Oberlin as a background, the somewhat bare bones of that report become clothed with flesh and breathe with the spirit of life.

In planning for the work in my own field, both in the light of past experience and in the light of "Re-thinking Missions," the following points appear essential to success:—

1. *Concentration.* With limited resources, in men and money, it is not to be expected that anything effective can be accomplished, if our efforts are diffused over a large area. Had Oberlin, for instance, scattered his energies over half of France, he would only have defeated his own ends. His work proved a brilliant success, because he was able to *raise the whole level of life in a limited area.*

We have selected a market-town nearly seven miles from Taiku, where easy communications along the main motor-road of the province, make it possible to secure from the central station all the help available. This is to be the center for all our rural reconstruction work. If we succeed there, perhaps some years hence we can undertake similar work in another center.

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2. Ibid. pp. 186-9.

2. *Leadership.* The success of any such undertaking is dependent on leadership. In speaking of "the larger parish idea," the Laymen's Report[3] says, "The crux of the whole undertaking will lie, of course, in the problem of finding leaders and in training them for this significant business." I quite agree. That is our weakest point. In this station we hope ultimately to undertake rural improvement along the lines of agriculture, public health, home industry, home improvement, literacy, and religious education of an effective type; but for the most part we lack trained leaders. We must start with what we have and develop both leadership and program as we go along.

The Laymen[4] stress the need in rural work of a "religious leader of striking personal qualities of life and character and with special expert training." Oberlin possessed the first qualification in marked degree. His earliest schools were finally opened, even though he himself was more than once threatened with personal violence on the part of a population which refused to be educated, and even though the erection of the school buildings involved him in heavy personal debt. When the villagers flatly refused to have anything to do with his road-building scheme, Oberlin gathered about him a handful of those who believed in the gospel of good roads, and started to work with a shovel over his shoulder. "The next day a score were working with him, the next day following fifty, until by the time they reached the stream there were no doubters; all believed in good roads, and always had."[5] We must have faith, determination, and ability to inspire and lead. The man who says "there is no workable method" is whipped before he begins!

In spite of the fact that Oberlin was city-bred, he also managed to learn a great deal about improved agriculture and horticulture, and to put this knowledge to good use. The villagers were constantly astonished to find that this man from the city knew more than they about farming. People laughed when he proposed to turn two barren fields into productive orchards; but a few years later flourishing orchards were to be found on nearly every farm.

Such a leader, deeply religious and yet interested also in the material welfare of his people, can enlist the support of laymen and of the community. People flock to him and are glad to cooperate—even though they may at times have grave doubts regarding the success of his undertakings. Without leaders of this type the situation is hopeless.

3. *Outside Funds.* No adequate program of rural reconstruction can be financed by the local church or local community in this part of China—certainly not at the start. There must be mission funds for the purpose, if this is to be an integral part of the mission program. Oberlin, for instance, began his work with money contributed by loyal friends in Strasburg; and time and again he had to look outside his own field for financial support.

3. Page 102
4. Page 101.
5. Ibid. p. 77.

At present, here in Taiku, we can furnish leadership in the evangelistic field and in public health. Good work is already under way, in our recently chosen center, along both these lines. We can improve the work, I feel sure, with the staff already available. But funds are needed to train experts along these and other lines, and especially to pay their salaries after they have been trained.

If funds were in sight with which to employ a larger evangelistic staff, we could also send some of the more promising workers for a Sabbatical year or two of special study. This is a most pressing need. But we are now so understaffed and funds are so inadequate, that it is only with the greatest difficulty we can spare even one worker at a time.

At present we have no men trained in agriculture; nor have we the money to employ such experts in the immediate future. But we are very fortunate in being able to secure the assistance, from time to time, of the Agricultural Department of the Oberlin-Shansi Memorial Schools. This department has several men of ability and of splendid Christian character, who are genuinely interested in the rural church and community. For the past few years they have been conducting careful experiments in seed-selection, methods of cultivation, etc. Within another two years, they will probably be able to give us even more assistance. For this we are very grateful.

But what of the future? If the Laymen believe so strongly in rural reconstruction, with the church at the center of things, can they support us financially in training suitable leaders, and in maintaining even a modest program of rural reconstruction? Perhaps that will come when the depression is a thing of the past.

4. *Character-development.* Character-development is the basic factor in any program of rural improvement. We must stress character-values *in* our work and *through* our work. The chief difficulty in solving many of the problems of rural reconstruction is the failure in character on the part of officials and people. It is not "all for each and each for all," but often only each for himself —and then the program breaks down.

We must have workers who are themselves genuinely and radiantly Christian, and who can release the powers of vital religion in all they undertake. The inspiration of such lives, spent in practical Christian service for the community, will accomplish more than anything else toward character-building; and character-building is the key to success in rural reconstruction.

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Re-Thinking Rural Reconstruction

ELMER W. GALT

I AM asked for the "results of concrete thinking in your actual situation." Hence a word as to the actual situation in the Fenchow (Shansi) field of work is in order. Here we have entered into a heritage of work opened over a territory that measures in trail stages ten days from east to west and practically

the same from north to south: and the "central" station is not central at all but on one extreme edge. When the rapid expansion of a decade ago was carried on, with little religious education or nurture, the crushing problems that would come with the Communistic and the anti-religious movements were not foreseen.

What would now be the statesmanlike policy for such a field? From observers or appraisors we would quite expect suggestions like the following.

First, combine nearby centers under your stronger men. Yes! We have combined all over the field until it is difficult to find two churches nearer than a fair day's journey apart. Churches were "strategically" planted in the first place, mostly in market towns and district cities widely distributed.

Second, concentrate in a smaller field. This, also, we have done to a considerable extent, abandoning at least forty centers not combinable with other points, many of which are on the far outskirts of the field, others scattered within its borders. But, if labors have been fruitful, we have a feeling akin to parental feeling called forth when it is necessary to abandon children not yet of adolescent age. We have heard piteous wails, as of orphans! And we know places where the populace will look with some scorn on any Protestant church body that comes to plant its work in future.

Third, push forward the devolution to native agencies. But this work has always devolved mostly on the Chinese. At hardly any time has there been more than one foreign man and one foreign woman engaged in this field work. Eight or ten years ago the Chinese men evangelists, so-called, numbered nearly two hundred, and Bible women twelve or fifteen. Now the men number about eighty and the women about twenty-five. The present supervisory cabinet directing the work numbers nine, two of whom are foreigners.

Fourth, insist on making the work indigenous and self-supporting. Do the mountaineers of Idaho, Montana, Kentucky, or Alabama fully support their churches and pastors, after all their years of American Christian background? Our average church group numbers fifteen to twenty- representing say ten or a dozen families. They have never know other than "hard times," and these have been doubly hard with the dry years, banditry, military assessments, and the epidemics that have prevailed for the last half dozen years. Ask a dozen of the unskilled wage-earner families of the Ford factories to support a Yale Divinity School graduate and you have set an easier task!

The remarks thus far have not helped to show very much how to improve "in the light of Re-Thinking Missions." That volume deals but little, in any direct way, with such situations as we have in this field. Yet it lays down guiding principles that are applicable in this field as elsewhere. Mostly I feel that the volume brings reinforcement for policies already somewhat under way rather than light to lead in new directions.

The Appraisors are right in observing that the time is past for the more adventurous pioneering into new fields. Our full efforts now should center on stabilizing the work along lines of permanent functions.

Religious education is one of these permanent functions and it is rightly given great emphasis by the Laymen's Commission. This must, I feel, be our deepest concern in this field. With it there is the need for every possible impetus and help we can give in the whole general field of education, for the whole region is exceedingly lacking in enlightenment and culture. We shall do little in the opening or support of regular schools with mission funds, but literacy classes and indirect encouragement to education should have our constant interest. The church should furnish leadership keenly alive to help communities find short-cut paths from the backwoods' superstitions to the liberating "scientific habit of mind." The nurture of minds to a right view of a Father-God, and his Kingdom, in which love is law, is a large part of this liberation.

We should be on the alert to give sympathy and cooperation to every good work of others, whether emanating from social or religious motives. The painful thing is to find so few live movements for good towards which to extend a friendly hand. Yet there are men and movements of goodwill if we watch for them.

We must put our lives alongside of others for their welfare in every respect. Some souls will be most directly reached by helping them to find enough foodstuffs for two meals a day. And some can never worship God till some quarrels with their brothers get healed. We want our preachers to learn to extend shepherd-ship to folks whether their names are on the church rolls or not.

Just a little bit have we ventured first steps in service along the lines of agriculture, wool industries, bee raising, animal husbandry. These are avenues for ministry worthy of Christian incentive. The Laymen encourage us to extend this ministry as we are able. In every way we must work that God's children may have life, and have it more abundantly.

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The "Crucial Problem" of Rural Missions.

O. J. Goulter

FROM the point of view of a pioneer rural missionary, working among the utterly unreached millions of the interior of China, the report of the Laymen's Inquiry has extreme significance. It may mean a revolution in missionary work, a realignment of the whole missionary movement with the object of directing its greatest efforts at its most gigantic task—the development of a comprehensive program for the unreached rural millions.

The Commission points out the significance, the immensity, and the complexity of the rural task in the following passages. "In China there are over a million villages, and fully eighty per cent

of the immense population of that country live in them."[1] "The chief difficulty which confronts an intelligent effort to bring new life to these under-privileged millions is not their numbers but the fact that it is comparatively useless to attempt an improvement at any one point without attacking the others also."[2] "The crucial problem is, how to accomplish such an immense undertaking. Nothing could be a more legitimate function of the Christian mission than to have a part in this labor if it were prepared to do so."[3]

Faced with this "crucial problem" of what the Inquiry recognizes as the most gigantic task of modern missions, some suggestions are made for a comprehensive plan of campaign which are simply breath-taking to those of us who are accustomed to think in the insignificant terms of our former tiny enterprises. They propose nothing less than a realignment of the whole missionary enterprise with a view to a more adequate attack on this central task of the whole missionary enterprise. Here is a statesmanlike conception of the task:—"It would be a calamity if the churches in America were to rush into this situation with the amateurish equipment, and unintelligent divisiveness of effort, and the almost total lack of statesmanly comprehension with which they now confront the great event, the rapid rise of nationalism and the attendant awakening of the masses of Asia."[4]

In this one sentence we see the germ of many of the broad principles which the Inquiry later emphasized. Here is stated, first, the need for a vastly better "equipment for scientific investigation of the rural problems on a large scale." Second, it calls for the ending of the "divisiveness of effort" and for the realization of the Commission's much discussed "plan of administrative unity on a comprehensive scale" and a "new alignment of forces" as stated in their final "Summary of Principal Conclusions." Third, it calls for a "statesmanly comprehension" of the task, in which particular point, as they bluntly tell us, we have most signally failed in the past as we faced the task of Christianizing the rural billion.

As we seek to *re-think* our rural task with a more "statesmanly comprehension," the Commission gives us a few fundamental principles which we might well take to heart. One of these which they reiterate in every section dealing with rural work is as follows:—"It is especially with regard to these vast peasant populations that we are compelled to recognize the interdependence of every aspect of human life." More explicitly they say: "There must be better nourishment and better health; but there must also be better hope, both economic and spiritual, and a better spirit of brotherhood."[5] The same principle is still further elaborated in the section of "The Rural Church";[6] "The new type of rural worker will not *begin* his work primarily as an evangelist, nor necessarily be an expert agriculturalist or a doctor, but he must first of all be profoundly interested in all the aspects of the life of a rural community."[7]

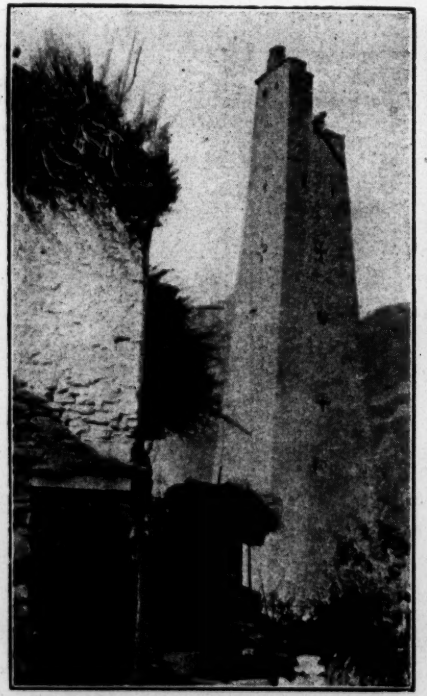
1. Rethinking Missions, P. 72. 2. Ibid. P. 73. 3. Ibid. P. 74.
4. Ibid. P. 74. 5. Ibid. P. 73. 6. Ibid. P. 98-102.
7. Ibid. P. 99.

This emphasis on "every aspect of human life" and "all the aspects of the life of the rural community" we might well take as the fundamental principle of the new approach to the task of the rural worker of whatsoever type. That the Commission really meant what they said in this regard we may well see when we note that they devote a whole chapter to "Agricultural Missions." Because the approach to the country people has in the past been too theoretical and doctrinaire, the Commission now suggests an approach which will find the people just where they live and help them in every aspect of their upward climb. Only an adequate comprehension of their fundamental agricultural and social problems can do this; hence the large emphasis on Agricultural Missions, taken in its broadest sense.

It is not within the sphere of this article to deal with the broader national and international aspects of the organization of the rural program in the light of the Report. A "World Congress of Country-Life Workers," the development of basic scientific research in fundamental rural life problems, agricultural and social; the development of a better system of administrative control of this whole undertaking, etc., are all essential and should all receive the fullest consideration by all rural workers. We should move forward along these broad lines as rapidly as possible and at an early date. If we do so we may soon see immense strides in effectively Christianizing the neglected rural mission fields.

Putting these larger conceptions of our task aside it is our immediate task and our program that call for instant attention. What shall we do here and now with our present means and present equipment to bring our program into line with the recommendations made by the Commission? In view of the fundamental principle of developing a program "interested in all aspects of the life of the rural community" we immediately observe huge gaps in our work as carried on in the past. The more obvious rural needs indicate our more immediate tasks. In addition to and contributory to the economic needs of rural people we find illiteracy, disease, lack of cooperation, and lack of ambition. Our immediate task is to adjust our program so as to help meet these deficiencies in rural life, remembering the limitation of our resources immediately at hand. That we must get to work with these resources is obvious, for a "World Congress of Country-Life Workers" would be useless if based purely on theory. We must have the practical experience based on the application of the Commission's principles, which will then form the basis of still further discussion and of the formulation of still more detailed and adequate plans.

Speaking for the section of China known as the "Lower Yangtze Valley" we are fortunate in having in our midst one of the resources most highly recommended by the commission—the Department of Agriculture and Forestry of Nanking University. The department has both technical knowledge and practical experience, which is placed freely at the service of all country workers. Their

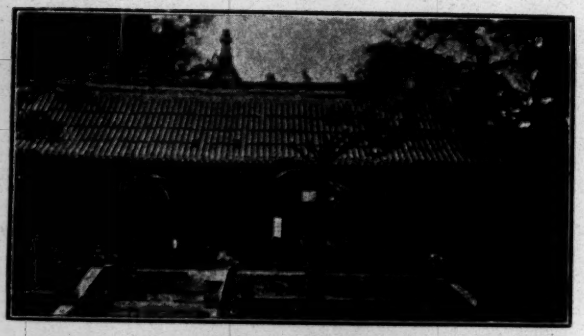


VIEWS OF WEST CHINA

1. Great East Street, Chengtu.

2. Chiang Watch and Grain Storage Tower, Northwest Szechuan.

3. A Long-Lived Beggar Woman.



VIEWS OF WEST CHINA

1. *Confucian Temple, Sintu, Szechuan.*
2. *Garden of Military General.*
3. *Houseboat, Min River.*
4. *Trackers Pulling Houseboat.*

Extension Department might well become the centre and clearing house for rural workers. By using the practical help of this Extension Department some of the following projects might be tried out by way of a modest start in the direction indicated by the Laymens' Inquiry.

1. *Popular Education Schools.* Undoubtedly the popular education schools constitute the greatest door to enlightenment that we can open in many country localities. They frequently take the form of free night schools for men and women. The village teachers are usually glad to render this extra service to their community, if they are aided in the organization of the school. In some sections the schools are conducted as follows: time; four months each spring and four months each Autumn: cost; two dollars per month as honorarium to the teacher, plus one can of kerosene per ten students for four months; total cost for four months, about twelve dollars. This amount can usually be collected from interested friends. The pupils of these schools gladly pay for books and writing materials. There schools are door-openers *par excellence* and prepare the way for some other step in the rural program.

2. *Rural Institutes.* The rural institute is held for a period of from four days to two weeks in seasons when work is slack on the farms. The pupils of the popular schools and other enterprising villagers will attend. They are conducted for three hours in the afternoon and two hours at night, but the two hours at night will often extend far on toward midnight became the people get so interested they will not leave. The mornings are utilized for aiding various projects initiated in the institute. Subjects studied are agriculture, hygiene, organization of cooperatives and clubs, religious education, singing, games, and citizenship, which should all be done by means of projects as well as by class work. Every subject taught should be put into immediate practice in some form.

3. *Producers' Clubs and Cooperatives.* There are few projects which so fully embody the essential Christian principles as the cooperative societies. At first they should be simple and organized among the boys, or among Christians or other compact groups. Either the club or the cooperative may be organized for the immediate object of raising chickens, pigs, bees, or for planting potatoes, cabbages or some new crop which needs to be introduced to the district. An essential feature of the cooperative is the proper division of the profits, such as one-fourth for cooperative propaganda. benevolence, etc., one-fourth set aside for capital, and one-half divided as profits among the members.

4. *Rural Sunday Schools.* The Rural Sunday School may be organized either in a home or a school. It is the easiest of all ways of starting a village on the way to a new and happier life. It is inexpensive and yet effective. One naturally would not start out with the old-fashioned doctrinal Sunday School program, but with tree planting, flower growing, handwork, singing, story telling, games, and other interesting and useful projects. The Rural Sun-

day School is the most inexpensive means of reaching the most teachable group in the community, is almost always welcomed, and may carry out a fascinating program of projects which open the door to Christian living for country youth.

5. *"Gods Acre"; A Self-Support Project.* The self-support projects are more especially adapted for developing self-support in the rural church, but may be used in connection with any community enterprise. Each member undertakes one project, such as the setting aside of a small field or section of a field for the church, the raising of a pig, a chicken or several chickens, of planting a bed of vegetables, or a fruit tree, or a nut tree, the proceeds from which are to be used for the church. Some poor folks need to be supplied with seeds or small plants for their project, or they may make a pair of shoes or other objects to sell. This kind of project makes self-support possible even in the poorest sections.

The above series of five projects for a Rural Program all aim at meeting some of the most vital rural needs by means of a constructive educative process. Popular schools help to abolish ignorance. Health campaigns in connection with Rural Institutes will soon abolish many of the worst epidemics in the village, such as small pox, cholera, malaria, and dysentery. The organization of cooperatives aims to remedy one of the greatest weaknesses of Chinese rural life, the lack of cooperation. Citizenship taught and practised in the institutes also helps develop a spirit of cooperation and mutual helpfulness. By means of such projects the evangelist finds an intimate place in the life of the community and is enabled to lead many into the fullest possible Christian life by means of cooperative Christian service for the community. In such a program there need be no minimizing of spiritual things, but simply the fullest recognition that the Christian life manifests itself in full-orbed Christian living.

There are many other features of rural work mentioned in the Laymen's Report such as the "larger parish" idea, which are vital to the development of rural work, and which are worthy of the fullest discussion, and application to our rural programs, and which will doubtless be taken up by all rural workers in due time. We can hope that the report will lead to a great forward movement for the whole Christian Rural Program in China.

Before a comprehensive program can be carried out it will be necessary to pool our resources by some such move in this lower Yangtze section as the Commission envisages: "A line of activity needed is the development of a comprehensive country-life movement. This involves the bringing together into one organization of all persons interested in rural welfare."[8] Such must be the next step in this section.

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8. Page 232.

Chinese Church-World-Wide Church

G. F. S. Gray

WE talk of the Chinese Church as the centre of all our efforts. In many circles, probably the great majority, it is apparently the fashion to separate and contrast the Chinese Church and the (foreign) mission. The title of the "Chinese American Dutch Reformed Church" is thought of as merely a subject for contemptuous mirth! In the section, where the writer of this article works, we look for a Chinese Bishop of the diocese in a very few years; and even now in each centre the Chinese cleric is in charge of the work, the western cleric (if there is one), being, quite rightly and most properly, his assistant. In this town there is an independent church, which regularly sends propaganda round to all our groups, urging them to split off, to sever all connection with westerners and the World-Wide Church. One of the outposts the writer visits has a secret fund (this has just been revealed) against the time when it no longer needs mission money, and so can become "independent," exclusive and aloof. There is a marked tendency to prefer the phrases "Christian Chinese," "Christian Indian" and so forth, to the old "Chinese Christian," "Indian Christian." What really matters, however, is whether we are Chinese, Indian or English; our being Christians is quite subordinate to that. In "A Traffic in Knowledge" an eminent Christian Chinese talks much of adapting Christianity to China. How much we hear of that, but how little of adapting China to Christianity!

But what an extraordinary contrast when we turn to other fields of thought and activity! Western science appears to be swallowed whole without being adapted to China. Newton is spoken of with honour in the "San Min Chu I." though he was a European. Some Chinese, at any rate, when they are ill, don't demur at medicines because they are "foreign." A Chinese scientist is not considered a traitor because he knows something about Einstein—not even if he holds him in honour. In an up-country town on the watershed of the Yangtze and the West River, the barbers announce prominently that they go in for both Chinese and western hair-dressing—apparently, though how oddly, something to be proud of! One cannot imagine churches, even if it were true, which of course it is not, boasting of the fact that they offered western religion. It is not usual, either, for a primary school in a village, or a middle school in a town, to become independent, sever connection with the education and scholarship of the large world, and make up its own science and culture.

One would suggest that it is perhaps time to stop flogging the dead horse of the Western Church in China. The real question of the future, surely, is not whether the Church is to be western—where is the miracle-worker who could nowadays develop a western church in China?—but whether the Church in China is to be exclusively Chinese, independent and aloof from the world-wide community of Christians, or a section of the world-wide community of the loyal. Nowadays surely, no one wants to plant a European or

American Church in China! But it does not follow that the Church in China, in glaring contrast to science and most other things in China, should be merely and exclusively Chinese, unconnected in any form with the World-Wide Church. The real difficulty lies not with non-Christians, but with our fellow-Christians. And these seem not only to talk about an exclusively Chinese Church—that would be perfectly understandable on grounds of tact, in view of the prevailing nationalism and anti-foreignism: but many of them, and not only the less educated, seem really to want, and in their hearts believe in, an exclusively Chinese Church: and, as Plato would say, the lie in the heart is worse than the lie on the lips—it would matter a good deal less if this attitude were merely outward. It is only the last straw that they are encouraged in this attitude by most westerners, who insist on separating and opposing the foreign mission and the Chinese Church, as if the latter could include only Chinese. It is not simply a question of welcoming overseas Christians to China—it goes very much deeper than that, and what is at bottom involved is our whole conception of the Church, as either a world-wide community or a series of aloof, scattered and mutually exclusive cliques.

Do we not talk and think nowadays rather too much of a narrowly Chinese Church? For one thing, to what extent is it wise to aim consciously at an English or Chinese Christianity? Is there not perhaps something to be said for us, as English or Chinese, trying to be the best Christians we may be? Of course a characteristic Chinese Christianity will emerge. But surely a conscious striving after a nationalistic Christianity is likely simply to be a cloak for many abuses. A university, with its different schools, will gather to itself traditions—so we may speak of the differences between Oxford and Cambridge theology, and so on, and it is good that in different places there should be different stresses. But a university does not set out by aiming at a peculiar outlook, but rather by following the truth where it appears to that particular group to lead. Let Chinese and English follow Christianity as best they may, yet certain differences in stress will undoubtedly emerge in time. But is it really necessary to spend most of our time and concentrate most of our energy on trying to invent a peculiar brand of Christianity?

The real trouble with a good deal of English Christianity is not so much merely the fact that it is English, as that it is not quite first-rate. Perhaps we do not want merely more Chinese theology, but better theology all round. Christianity has failed in China, says Dr. Hsü in "A Traffic in Knowledge," so let us adapt it to China. But perhaps here, as in the West, it is not so much that Christianity has been tried and has failed, as that it has been found difficult and has therefore not been tried. No doubt in some cases in the past, westerners have tried to plant in China the religion of Little Puddleton or New Muddleham—but there is a difference between this and Christianity *tout simple*. If we do not want a petty and parochial religion in the West, neither do we want it in China.

Again, most people in discussing nowadays the position of the western Christian in China, tend sooner or later to come down to the view that our function is that of a stiffening of the line. But if we are to be cut off as mission from church, separated and aloof, we cannot possibly stiffen the line. For this it is essential that we should be in the line! Incidentally, this would also suggest that it is vital that westerners should not confine themselves to the treaty ports, the more so since for some time to come the more highly-educated Chinese Christians are not likely to be found in large numbers outside, but really get down to the ordinary humdrum work of quite ordinary and average church work.

But, fundamentally, if only we will be candid, it must be admitted that Christianity is in essence international, not nationalistic. From much that is said one might suppose that the inscription on the Cross was in some obscure dialect of Western Europe—whereas, as it happens, it was in three languages, one Eastern, one Western, one Greek, the latter a *linguo franca* common to both. Nor was Pontius Pilate an English magistrate and Caiaphas an English Bishop, but Pilate was a western official and Caiaphas the leader of an eastern religion—and they shared, in what proportions we do not know, the immediate responsibility for the Crucifixion. Naturally we English people tend, like St. Luke, the one westerner among the evangelists, to blame most the Jews. But it is sheer nonsense to describe Christianity as western! The Good Samaritan, though a despised "foreigner," was more use for all that to the wounded man on the Jericho road, than the nationals who passed by on the other side. The chosen people's mentality is not entirely a thing of the past in any country today, least of all in China.

Quite possibly Jesus could speak Greek, and gave some of His teaching in Greek. Certainly He belonged to, and was more at home in, the more internationalised and generous and humane Galilee than the strongly nationalist and exclusive Judaea. And if Christianity is international, not nationalistic, so also human nature seems to be much the same in East and West. One gives a middle school student a western newspaper, and the most precious part of it is preserved as a picture on the wall—an advertisement showing a pretty-pretty damsel sitting on her young man's knee! Sectionalism and particularism really, when all is said and done, have no more warrant in human nature than in Christianity. The stage of the Western Church in China has gone. But a proudly exclusive Chinese Church is really no better. The suggestion of this article is that the issue which now matters is that between such a Chinese Church, and a Church in China not exclusive, not aloof and not independent of the world-wide Christian community.

Why should not these small group of Chinese Christians, or Christian Chinese, if it must be so, hive off? And why should there not be a thoroughly nationalistic and exclusive Chinese church, with all "foreigners" kept well outside? Some centuries ago, the Independents in England hived off in scattered groups from the Church. They and we seem to have been trying to repair the blunder

ever since! Christianity, as I have said, has not been tried and failed, but has been found difficult and not tried. But Christian particularism and sectionalism (are not these really contradictions in terms?) have been tried with a vengeance, and in the view of some people at least have failed disastrously. Thus in spite of ourselves, we are slowly being driven back to the unity of the early centuries. If particularism, independency and division are near to proving the ruin of China as a country, why should these things be considered the making of the Church, rather than as a very human failing? No doubt there are, in what has been said, two slightly different questions, one that of a strongly exclusive and nationalistic Chinese Church, the other of this Chinese Church being further split up into countless scattered little groups of "independent" Christians. But fundamentally there is at the bottom in both cases the same question of sectionalism. Most certainly Christianity and nationalism are incompatible, but then so are science and nationalism, democracy and nationalism. Names matter little, but a Church that is Chinese, American and Dutch all together is better than one merely Chinese, even if the latter were possible. The English Church includes oversea's people, both clergy and laity; in England these are not cast forth as foreigners, but rather honoured.

In the Middle Ages in Europe the Church was the great agency of civilization and internationalism (surely the two come to much the same thing) reaching across the barriers of petty local rivalries. Now it is science which is international. Jealousies and rivalries no doubt there are in science, but hardly conflicting nationalistic groups of scientists. And, sad to say, the International Church seems to be lingering behind where once she led, because we insist on dividing ourselves by national lines, as we are Chinese or western. Apparently we think more of our nationalistic differences and less of our common loyalty to our Lord than the scientists do of their common loyalty to science. But a non-Christian like Dr. Hu Shih is not afraid to be an internationalist even though he loses in popularity thereby.

In the frills of life, by all means let us be particularistic and independent. It is good to be loyal to one's school and university—one is proud of being an Englishman, and has not the slightest desire to be anything else. A Spanish writer puts it well—the ideal is to be Spanish in heart, but European in mind. But some of us if we are ill, do not reject medicines simply because they are foreign. In essentials, that is, do we not rise above nationalism (unfashionable and dangerous doctrine nowadays, no doubt, but not therefore necessarily untrue)? Do we regard Christianity, then, as a frill in regard to which we may divide, or as not less important than medicines for our bodies May not the Church, instead of being divided into separate nationalistic groups, aim at becoming once more truly international as science now is? As a matter of tactics, by all means let us talk of the Chinese Church: but in our hearts and minds let us care for, think of, nothing less than the World-Wide Church, the community of the loyal which knows no barriers of race or colour!

Apostolic Evangelism in Present-Day China

JAMES R. GRAHAM, JR.

(Continued from page 315, *Chinese Recorder*, May, 1933)

THE Lord God has raised up His prophets among the people of China, that proclaim in its fullness and power the apostolic message. Most of these are young men and quite a few are independent of any foreign support. Messers. Marcus Chen, Chen Chi-Kuei, Han Feng-Kang, Wang Ming-Tao, Chia Yu-Ming, John Sung, Watchman Nee, Leland Wang, John Wang, Timothy Chao and others are known among the rank and file of Christians throughout the length and breadth of the land. There is more demand for their services in special meetings than they are able to meet.

None could condemn the heathen religions more severely or emphasize more clearly the pre-eminence of Christ, than these same twentieth century apostles of China. It is frequently contended that the doctrine of a uniquely divine Christ towering over all other mortals in kind as well as degree, is especially offensive to the people of the Orient. My experience does not substantiate the theory, rather the contrary. A Christ, the Son of God, the only Savior by virtue of His atoning work, stirs far less racial animosity than Christ a teacher, who must be placed in competition with the Oriental philosophers in the point of ethical instruction.

Western-manufactured automobiles, though not in general use in the interior of China, yet find a readier market than the most ornate wheelbarrow that ever came out of the Occident. The appeal is one of *motive power*, not of size, appearance or number of wheels.

Turning from a consideration of the content of the apostolic message with its practical effects and outworkings, let us briefly examine some of the questions relating to present-day missionary methods in China, in the light of those of apostolic times. In the humble opinion of this scribe, there is room for improvement and re-evaluation in all branches, evangelistic, medical and educational. It has been sagely remarked that one's hindsight is much better than his foresight, so any criticism of general methods of missionary work in China which have been handed down by our predecessors, is made with due regard and respect to those pioneer stalwarts whose unquenchable zeal, indomitable courage and willingness to suffer all sorts of privation, shames us of a later missionary generation. We are sure that we would have made more and worse mistakes had we been in their places.

It is quite obvious that from the outset the dollar has occupied an unduly important place in the program of seeking out the elect in China: much more prominent indeed than the corresponding unit of currency occupied in the minds of the apostles in their early missionary endeavors. We believe that the great disparity between living and economic standards obtaining in China as opposed to the West and

the consequent inappreciation of the abject poverty of the Chinese masses to be the psychological basis of a too-liberal use of foreign funds. Money was spent freely in employing preachers from among those who seemed sincere believers and these were placed in chapels also rented by mission funds, and often in towns and villages without a single Christian. Naturally the Christian Church took on the appearance of a lucrative organization of unlimited financial resources holding out hope of employment and temporal emolument to all and sundry instead of appearing, as what it was intended to be, a vital spiritual organism. The tendency was to attract those with ulterior motives, commonly known as "Rice Christians" and to repel the more sincere and earnest souls who might otherwise have been reached. Man-appointed rather than God-sent preachers have been, and I am afraid still are, very much in the majority. Some of them have caused confusion worse confounded and deepened the popular misconception of the purpose of the church by espousing the cause of church members in quarrels and lawsuits, intimidating the ignorant with veiled threats of foreign power. In such cases, of course, the church has degenerated into a petty political clique with the consequent malodor among right-thinking citizens that such a group justly merits. Though the proboscis of the missionary is notoriously large by comparison with that of the native, his seems to be the last one to detect the scent.

That no financial burden for its own support was laid upon the Chinese Church from the beginning was a grave mistake. If self-support had been stressed at the outset innumerable pitfalls would have been avoided. The fact that all missionary work has been so largely subsidized by foreign money has lent color to the charges made in recent years that the whole projection is one cultural penetration and imperialistic intrigue. I have even heard Chinese brethren make an appeal to their countrymen to become Christians because Christianity is an economical religion; one is relieved of the burden of purchasing paper and incense as in idolatrous worship!

Of course this is all very unfortunate, not to say tragic, and quite unapostolic. There is no evidence or indication that Paul, the first great missionary to the Gentiles, adopted any such methods. That he and the other apostles received some subsidies from the Jerusalem believers, there is reason to believe, but there is no suggestion that churches were built or rented or local preachers employed by the use of outside funds. We find on the contrary, plain statements to the effect that the churches of Macedonia and elsewhere "Ministered to the necessity" of the apostle, and that the church was indigenous from the start.

Right here I believe it only fair to point out that in many ways the task of the apostles presented less difficulty than ours in China, past and present. We have to contend with race prejudice, age-long idolatrous practices, superstitions and customs, and among the masses abysmal ignorance, all in more acute form than first century missionaries encountered, and from the start have little or no common ground of understanding with the people to whom we have come.

In a common knowledge of the Old Testament scriptures the apostles found a point of contact with Jews and proselytes in the various cities, and there was always a synagogue where the message could be given and devout souls could be found. Destitute of any points of contact or sympathy, the early missionaries were compelled to use money to some extent in planting the Church in China, and we can only deplore the fact that it was not dispensed more judiciously and carefully.

The great body of evangelical denominations in China, have seen for some years that a foreign subsidized church cannot stand, and have made desperate efforts to retrieve the mistakes of the past. Even before "cuts" in working appropriations became so general there was in evidence a widespread attempt to encourage the Chinese groups of believers to assume the responsibility of their own support. Different plans have been adopted in the various missions but all tending to the gradual withdrawal of foreign funds and the proportional increase of the financial burden assumed by the native church. The results as far as we can observe and ascertain by inquiry, have, in the main, been gratifying. Totally self-supporting churches of nearly all denominations can be found through the provinces, and many others that are pressing toward that goal, being now supported only in part by mission agencies.

The troubles and persecutions of 1927 cleansed away a great deal of the dross from the churches, and refined the gold, and we are convinced that the general condition of the Church in China today is better than ever before. Our plea now is that we shall go forward more prayerfully and carefully than before ,being willing to discard methods that in the light of experience and revelation have been demonstrated to be erroneous. Mencius enunciated the Doctrine of the Mean; and the apostle commands us, "Let your moderation be known unto all men"; so let us strive toward this end in our attitude towards the people among whom our lot is cast.

The trying days and disillusionments of 1927 have driven more than one missionary into a deadly cynicism; other missionaries have maintained an unpuncturable gullibility. Either attitude is prejudicial to the usefulness of the missionary individually and to the progress of the Kingdom in this land of our adoption. Let us strive to avoid the Scylla of universal suspicion on the one hand and the Charybdis of credulous sentimentality on the other, aiming to be "Wise as serpents and harmless as dives."

In the humble opinion of this writer the institutional features of mission work (excepting orphanages; Bible schools and seminaries) is the one that requires re-evaluation and searching analysis in the light of apostolic methods and practices, more than any other, schools and colleges for academic instruction and hospitals in particular.

It may be considered by some that in a paper on evangelism, no discussion of schools or hospitals should be introduced. However, since the original avowed purpose of all institutions was evangelism, with the aim of making a direct contribution to the establishment of

the Church of Christ, it seems fair to inquire whether they have served this end in a way commensurate with the money and efforts expended in them.

The writer having engaged in educational work in both America and China was at one time an ardent enthusiast for institutional work of all sorts and is thoroughly acquainted with all the theories and arguments employed to justify institutions as missionary agencies. It is only because he has already been willing to ruthlessly apply the test to himself and his own work that he presumes to measure the work of others by the same yardstick of practical results to the Kingdom of God.

In the first place it must be admitted that in the records of the early church's missionary activities there is no scintilla of indication of any institutions for academic instruction or healing having a place in the program of their work. Dr. Luke accompanied Paul and doubtless practiced his profession on a minor scale, but it occupied so small a part in the whole enterprise as to merit no mention in the inspired record. Miraculous feats of healing are recorded, but that is still another matter. The disciples sent out by the Lord Jesus before His death were commissioned to "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Matt. 10:8. With the commission to do these things were given special miraculous powers of performance.

Vast plants constructed ostensibly for medical and educational purposes are missionary inventions of the nineteenth and twentieth centuries, wholly without first century precedent.

The reply will be made that it is necessary for apostolic methods to receive this adaptation to modern conditions and that this is our way of showing forth Christ's love and compassion. But in our zeal to show forth the human love of Christ have we not obscured that which was far greater, His love for immortal souls and His desire to bring them to the Father? By erecting huge buildings and expending fabulous sums for medical and educational equipment, by paying the members of school and hospital staffs much higher salaries than are paid evangelistic workers, have we not at every turn belied the fact that our real purpose is spiritual and not material, and have we not strengthened the mis-impression that the essence of Christianity is philanthropy rather than a way of salvation? To press this distasteful investigation still further, have we not in many cases, by demanding the best and most up-to-date in educational and medical equipment so increased our running expenses and therefore our fees as to sacrifice even the appearance of and the reputation for humanitarianism? Have we anything much to commend us to the general public but professional EFFICIENCY. The only honest reply to each of these questions is all-too-obvious. Dealing in commodities that an unconverted world wants viz., temporal knowledge and physical healing, self-support in institutions has come on apace and such expansion and prosperity have often been mistaken for interest in Christianity and spiritual advancement.

The writer is well aware that some of the noblest men and women in China today among both missionaries and natives, the latchet of whose shoes he is unworthy to loose, are engaged in one or other of these forms of work; they are self-sacrificing in the extreme, and many are devoutly evangelical and I am proud to number them among my friends. Some feel that eleemosynary and charitable institutions are an end in themselves and justify their own existence as mission agencies aside from any spiritual values. This is part of the undiluted social-service concept of Christianity from which we have already expressed dissent.

Others, though earnestly desirous above all things that they themselves and the institutions that they serve may be used to win souls are beset with difficulties. One egregious error especially has tended to defeat the very end which they desire to attain. Those in charge of schools and hospitals have permitted increase in the volume of work done to be determined by the demands of the unconverted for admission rather than by the number of earnest soul-seekers on faculty and staff who could and would minister to the spiritual needs of students and patients as well as to their mental and physical necessities.

Doctors, nurses, and teachers of all branches who are nominal Christians are easy enough to find, nor are efficiency and faithfulness in the discharge of professional duties at a premium, but the paucity of those who serve Christian institutions at less than their ultimate market value, or are vitally interested in the spiritual welfare of the individuals under their care, has been distressing. The order has been, in most cases, first take them in and then "catch can" to find an adequate personnel to cope with the burdens already assumed. The result has been that the really earnestly evangelical souls who have tried to win pupils and patients into a saving relationship with the Lord Jesus Christ have been unequally yoked together with those who have tended to neutralize their efforts. Notable examples of conversion probably can be cited from every school and hospital in China yet the sum total of the contribution that institutions have made to planting an indigenous church in China has been woefully small. The writer repeats that these conclusions have been reached from personal experience and observation, and he finds himself guilty of glaring errors all along the line.

Some evangelical educators have already faced these facts and have made fundamental readjustments, confining their enrollment largely to the children of Christians and inquirers and demanding that every members of the faculty shall be aggressively Christian. The results in the general atmosphere of the school have been gratifying in the extreme. Until all institutions have taken definite steps to correct these errors which have become so apparent, they can hardly merit being even "adaptations," or by-products of the apostolic program.

In every branch of missionary work permanent spiritual results have been obtained in almost mathematical proportion to the degree to which the power of the apostolic message combined with the

simplicity of apostolic methods has been in evidence. Hence this appeal to "Do the first works" is made without rancor by one who has fairly faced the facts himself. He is quite prepared to be called archaic and reactionary; indeed he is willing to admit the charge before it is made. If the laboratory method is the scientific method, and we believe it is, then it is time to scrap so-called modern methods, because they have been abundantly put to the test and have been found wanting. Instead of going farther on the wrong road, as the Appraisal Commission has counselled, let us get back on the right road! If we have preached the apostolic message in its purity and power, there need be no change in that particular, but let it not be trammelled and shackled in accomplishing its saving work by any obstinacy on our part in perpetuating errors in method, once to be condoned perhaps, but now so patent as to be without excuse. The safest standard is the one adopted by those early missionaries whose eyes were single to the Glory of God and His Risen Christ.

If we want appraisal and re-evaluation let us seek it from Him Who is the Way, the Truth and the Life, through the Spirit and the Word. And let us pray earnestly that His light may be shed abroad in our hearts.

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In Remembrance

James Herbert Bruce

AT Wei Hwei, Honan, on March 8th, 1933, Rev. James Herbert Bruce, B.A. died of typhus contracted while engaged in village evangelisation.

Mr. Bruce was born at Georgetown, Ontario, Canada, sixty-one years ago. He received his education at the University of Toronto and Knox College. After a year's pastorate in Toronto he came to Honan thirty-one years ago under the Presbyterian Church in Canada. In 1925 he went with his church into the union with the Methodist and Congregational churches that constituted the United Church of Canada.

Mr. Bruce's service of thirty-one years was largely given to rural evangelistic work, though he had the usual share of the miscellaneous tasks that fall upon pioneer workers in new fields. Among these are to be included his superintending of the building of the Wuan section of the famine relief road to Hantan in 1920-1.

When the new national phonetic script first appeared, Mr. Bruce took a keen interest in it. He believed that it would prove a most useful auxiliary in evangelism, and most of his time in the last years was devoted to promoting its use both in his own field and throughout the mission as a whole. Some of the publications on methods of teaching are under his name. Latterly this subject was added to the curriculum of government primary schools, and those

within his district availed themselves of his proficiency in teaching it. Usually he spent a month in each school, the first half of the time being given to imparting the new method of writing and the second half to reading a Gospel in it. The whole of Mark's Gospel was usually gone through in this way. So acceptable was this service proving, that Mr. Bruce was receiving more invitations than there were opportunities to accept. The expenses were all defrayed by the schools themselves, and the foundation for an indigenous and self-supporting movement amongst the young was being laid when he was cut off.

In character Mr. Bruce was among that elect minority who are "not easily provoked" and who think no evil. At the memorial service the Chinese pastor paid him the tribute of saying that in the many years he had been associated with him, in all kinds of trying circumstances, he had never once seen him lose either his patience or his temper.

In 1911 Mr. Bruce married Miss Mary S. Thomson, of the same mission. There are four children, two at school in Canada, one in Cheefoo and one in Honan. Mrs. Bruce and her two children are leaving for Canada shortly.

John Allen Hofmann.

On April 6, 1933, at Canton occurred the death of Dr. John Allen Hofmann, provost of Hackett Medical College and Affiliated Institutions. Dr. Hofmann was born in Dittleshein, Germany, April 17, 1878. At the age of nine he was taken to America by his parents who settled in Cleveland, Ohio. He was graduated from Wooster College, Wooster, Ohio, in 1902, and finished the course in medicine at Western Reserve University in 1906. After internship at Lakeside Hospital, Cleveland, and a half year at the Manhattan State Hospital for the Insane in New York, he came to Canton in April, 1908. Here for five years he helped in the development of the John G. Kerr Hospital for the Insane, the first hospital of its kind in China. He served as dean of Kung Yee Medical College, Canton, for about five years. In the fall of 1920 he joined the staff of the Hackett Medical College. Here he most faithfully served as instructor, physician and administrator. His genuineness, his kindliness of spirit, and his lack of self-seeking won for him the love of students, patients and medical associates. Dr. Hofmann is survived by an aged father, by Mrs. Hofmann, three sons, John, James and Philip, and one daughter, Christine.

Florence Turner

I DO not know the date of her birth, I only know her life in the city of Shaohsing for nearly forty years. I do not know just where in England's pleasant land she first saw the light of day, but I do know that in the dirty streets of Shaohsing, in the country round about, she brought the light of the Gospel of Jesus Christ. This city has lost something precious in her going—the fragrance of a Christ-like life. We feel that loss, both foreign and Chinese friends; an ever-ready sympathy, a welcome to her home, a patient ear to listen to our sorrows and our joys.

When I first arrived in China thirty years ago, ignorant of all I might find here, ignorant of how to go about my work, I found in her a friend who helped me. Though I belonged to a different mission, to another country, it made no difference. It made my life richer to be allowed to learn from her. She took me with her on some country trips. Always through the years I have gone to her with my problems and she has given wise advice. I think I have never met with one so truly sympathetic—a deep interest in what you had to say, a humbleness of spirit. As a missionery comrade we miss her.

A conscientious worker, she was a constant example. She would be the last one to want praise, but those who knew her know she gave her days, her prayers, her strength, in service for Chinese women. They, in turn, gave her their love and confidence. At first she was the evangelist, going in and out of their homes, preaching and teaching the Word of God, a living example of the sweetness of that Word in their midst.

Then her ability to teach, to impart something of her own love for the Word to others, caused her mission to set her aside for the particular work of a Bible school. Here many women came, were taught and sent out equipped to become themselves teachers of the Bible. To some of us her women, her pupils, seemed a wee bit different from others. She was able to form in them that which has made the ideal Englishwoman admired. A courteousness, a certain humility rather than pride of knowledge and manners marked the women who studied with her. Whether she taught manners, or whether it was her own courtesy toward others that left its mark on them I do not know, but there it was.

Since she has left us we have heard the Chinese women in the church talk of her, and what has been the import of that talk? It is this—again and again—that they may be used to carry on the work she had to leave. That they may carry on with the same earnestness, with that yearning love for those who know not God, is their prayer. This is the crown of her life work, that the women for whom she labored, long to work as she worked, to love as she loved. Verily she was one of whom it can be said, "Blessed are those who die in the Lord, that they may rest from their labors, for their works do follow with them."

She stayed on after she had retired, loathe to leave until someone came to take over the work she loved. Increasing weakness of body made her friends fear that the "little home" in England she talked of, would never be a reality. And so it was. She and her beloved companion, Miss Gillard, were to go by way of Canada, and were to spend the cold months in Victoria, hoping the rest and climate might renew their strength. We, who knew them, like to think of that last evening. A quiet game of chess, a season of prayer together as was their wont: we know the names of Shaohsing and friends there were brought before the Lord in their petitions that night. Then the last "Goodnight." In the morning she was not, for God had taken her. "Blessed are those who die in the Lord."
H. N. Goddard.

Our Book Table

CHINA TODAY: ECONOMIC. *By Dr. J. B. Condliffe. 203 p.p. World Peace Foundation, 1932. Obtainable from the Commercial Press, Shanghai. Cloth; M.$3.00: paper: M.$1.80, both indexed.*

Dr. Condliffe has had unequalled opportunity to exercise discrimination in the choice of material which he has included in his "China To-day; Economic." From 1926-1931 he was Research Secretary of the Institute of Pacific Relations. He can claim the distinction of having assisted in promoting much of the research upon which he now draws for his facts in presenting a rounded statement upon his subject. Perhaps in no other short volume has there been demonstrated the value of the detailed investigations which the policy and funds of the Institute have been able to assist. "China To-day: Economic" could only have been written *today*. It could not have been written in 1925, upon the same reliable factual basis as it now appears.

But Dr. Condliffe's judgment of events and facts is particularly his own. So clear a perspective as he exhibits is the outcome of the philosophic economist who looks at history and draws upon knowledge of present-day conditions in many countries to enable him to interpret agricultural industrial and financial situations in China. "In rural credit as in so many other matters, China compared very favorably with premodern Europe, but has been left behind by modern progress." "The Chinese farmers had as little to learn from the peasant of mediaeval Europe as the Chinese craftsman had to learn from mediaeval weavers and potters and workers in wood or metal, but he has a great deal to learn from modern agricultural science." "Because of practices comparing with mediaeval 'forestalling and regrating' the peasant farmer often receives a pathetically small proportion of the final value of his product." "An Australian sheep farmer would probably make something of the northwestern grass lands, provided he could transport with him his characteristic large scale operation and the financial and commercial and transportation facilities with which they have been developed.....But such experience is not very relevant or transferable, and when Chinese farmers push out into new regions they take with them the traditional methods of their homeland."

The burden of Dr. Condliffe's deductions is that "the fundamental problem of China is over-population." Faced with a possible 37,000,000 increase in the next ten years, what can China do? "These familiar facts of overpopulation stand in the way of all schemes for the betterment of her economic life." "Behind them lie attitudes and conditions which only Chinese can estimate and comprehend and which they only can change." No volume of emigration can cope with the increase: industrial progress has not offered the way out. "Cumulative pressure of increasing numbers on limited resources" must be checked.

Growth of cities is not giving relief. The urgent need is to create a temporary surplus of wealth over bare necessities to raise standards of living and behaviour so as to restrain the present prolific increase of the people.

Upon this thesis Dr. Condliffe looks for the way out. While he does not enunciate any specific he quotes from L. K. T'ao (writing in 1928); "While we recognise the predominant role of labour and the necessity of giving it its due share....we should nevertheless make the development of industries a concern ahead of everything else.....It is believed that it (industry) should be saved even at the temporary sacrifice of labour." In short, to make life possible for the future, the present generation must pay the price. It is a hard philosophy, but solution of the population problem is one which is not, apparently, accomplished by kindly means.

In this book, and the philosophic treatise of R. H. Tawney, "Land and Labour in China" balanced judgments are available to the reader. A church which today ignores the economic basis of Chinese life, when such presentations are available, is a church divorced from realities! E. H.

SKETCHES OF NANKING. *Literary Section of the Nanking Woman's Club. $2.00 (silver) at all bookshops in Shanghai.*

This booklet of sixty-two pages contains four parts all of which give much information about Nanking, both old and new. The material was originally given in the form of papers before the Nanking Woman's Club. It is made up in the main of quotations from various well-known authorities on the History of Nanking. To these are added personal observations that show how some of the writers of the papers know and appreciate the city of their adoption. Nanking has had a long and stormy career. The quaint, the martial the romantic all pass before us in these pages. Reading of the many devastations that have swept over Nanking one wonders that it has survived at all. Frequent references are made to antiquities that have been swept away. Others still remain. To read these sketches is to realize that a tremendously stirring picture of its past would unroll before one's eyes if it were possible for him to travel back along the light rays which have illumined this city as the relativists sometimes hint might be done. To visitors these sketches should add greatly to their edification when meandering around this ancient city which is now the headquarters of an ancient people's attempt to set up a modern world state. Three maps and numerous illustrations add to the value of this booklet. F. R.

CHINESE FARMER'S SONG: *A work song of North China, arranged for four-part chorus, by Maryette Lum. English words by Berta Metzger and Maryette Lum; Chinese words by Li Pao Chen. Christian Literature Society. Price 20 cents per copy.*

This is a hoeing song of North China which has been arranged for four-part chorus, with English and Chinese words. The first verse and the refrain have the identical words of the old work song. The original folk-tune with its stirring rhythm has been preserved throughout, with only slight variation. The song moves in time with the steady swing of hoeing workmen, and carries us along irresistibly, as though we heard the workers themselves singing.

It has been sung in concert with great success by the Bridgman-Yu Ying Chorus of Peiping. It is recommended for middle school and community choruses, either Chinese or foreign. Chinese audiences invariably demand an encore when it is sung. This is sufficient proof that the true vigor of this Chinese work song has been retained.

RELIGIOUS FOUNDATIONS OF INTERNATIONALISM.—*A Study in International Relations Through the Ages by Norman Bentwich, Weizmann Professor of the International Law of Peace at the Hebrew University of Jerusalem. George Allen and Unwin, Ltd., London.* 288 pages. 10s 6d net.

Contemporary discussion has made us more familiar with the secular than with the religious foundations on which internationalism and enduring peace must be established. A painstaking treatise, therefore, on the role which religion has played and may still play in this realm is of special value. In developing this theme the author traces the influence of Judaism, Islam, the pagan religions and the religions of India and the Far East as well as that of Christianity with respect to internationalism.

"Zeal for a cause is one of the most dangerous irritants to which human passion is subject." The volume is replete with historical data showing how prolific of wars and persecutions men's zeal for religion has proved to be in past centuries. Jehovah, for example, is early conceived of as a God of War. Christendom is united for hundreds of years in unrelenting warfare against infidels and heretics. Islam, though for centuries more tolerant than contemporary Christianity (particularly toward all followers of "the Book"), is still bent on exterminating paganism.

Yet the influence of religion has at the same time tended to emphasize humanity, brotherhood, and the unity of the race. Religionists have led in attempts to mitigate the cruelties of war and to develop a body of laws governing international relations. "The God of Israel," as Anatole France is quoted as saying, "like the Emperor Augustus of Rome, grew tender with age." This is characteristic of religion in general, which "in its higher aspects calls for peace and brotherhood between all peoples."

Three chapters are devoted to the record of Christianity....from its beginnings to the Reformation, from the Reformation to the French Revolution, and from that time through the Great War. Completely pacifist for three centuries, repudiating military service or any resort to violence and clinging steadfastly to its ideal of human brotherhood, Christianity is shown to have undergone such a metamorphosis on becoming the imperial religion of Rome that pacificism rather than military service soon becomes a sin proscribed by the Church!

With the downfall of papal authority over Europe and the consequent crumbling of the solidarity of Christendom, the "authoriative egoism" of the Roman Church gives way to "anarchical egoism" in the national state. Throughout Christendom and Islam, indeed in almost all lands, we witness today nations claiming supreme sovereignty strictly separating church and state, and to all practical intents supplanting traditional religion with a new religion of nationalism.

In the League of Nations we have a splendid attempt to save the world from international anarchy, but the League is seen by the author as a body without a soul. This body must have a soul and religion must supply it. One of the author's suggestions is that a League of Religions be established in which each of the seven principal religions of the world—Christianity, Islam, Judaism, Hinduism, Buddhism, Confucianism and Shintoism—will have representatives. Unitedly they will seek to develop among the general mass of mankind that conviction and understanding of the spiritual as well as economic and political interdependence of all nations which alone will make possible peace and unity in international relations. In this task the author sees the Jewish people taking a prominent part. "It holds most firmly to the traditions of the past and the vision of the future. It is most European and most Asiatic, the most dispersed and most concentrated of peoples: nearest to earth and most subject to heaven: at once capitalistic and socialistic: enterprising and tenacious: realistic and idealistic."

Reading Prof. Bentwick's book leaves one the impression which attendance on Rabbi Wise's services in New York City in past years has likewise produced upon the writer of this review. I refer to the strong sense, inspired by every chapter, of how much Christians and Jews share in their common religious heritage and in their basic ethical and spiritual outlook. E. E. B.

AN INTRODUCTION TO BUDDHIST ESOTERISM. *Benoytosh Bhattacharyya. Oxford University Press. 15/*

The author's purpose is to produce the first instalment of what he considers as a much needed investigation of Buddhist Esoterism or the secret

doctrines of the Tantras. He also deals with Hindu Tantrism and says that for 1300 years it has consumed the vitality of India. He hopes "That more capable men may take up its treatment and eradication in the future."

While the author seems to doubt whether Gautama believed in the efficacy of magic on the other hand he says, "Is there any room to doubt that the Tantras and the Mantras were taught by Buddha himself to the lay brethren who believed in their efficacy?"

The author believes that Gautama's way was so difficult that even while he was alive some of his followers "who did not like to forego the pleasures of the world, went on devising plans in secret and probably writing the original Tantras which were secretly handed down." And this practice of magic weakened the whole foundation of Buddhism.

While the author contends that Tantrism grew out of the love of worldly pleasure and while incorporating something that seemed like pure lust such as a Mahomet or a Rasputin practiced, "It incorporated all that was best in Buddhism and probably in Hinduism also." "It satisfied everybody, the cultured and the uncultured, the pious and the habitual sinners." "Vajrayana, which outwardly appeared to be a very demoralizing religion and went against all the teachings of Buddha and of the great patriarchs of Buddhism, became extremely popular."

The author differentiates between Hindu Tantras and Buddhist Tantras; the former he characterizes thus: "The Hindus will not call any work a Tantra which does not include the following subjects among many others: stories of the creation and the destruction of the world, mystic charms, description of the abode of gods and of holy places, the duties of men in the four stages of life and the position of the Brahmanas, description of the abode of ghosts and other nocturnal beings, the mystic figures, the origin of magicans, the celestial trees, position of the stars, discourses on old stories, meanings of technical terms, vows and observations, differentiations of purity and impurity, enumeration of the characteristics of males and females, an account of the duties of kings, the customs of the age, and the rules of law, besides other spiritual subjects."

For his definition of Buddhist Tantra he quotes from another author, N. N. Vasu, "It really means the worship of female energy." But he says this only applies to the advanced Buddhist Tantras.

"The mantras or mystic syllables constitute the backbone of Tantric Escterism and of Vajrayana." "These are mostly a string of unmeaning words." But it is claimed for them that "through repeated mutterings of the mantra so much power is generated that it can astonish the whole world."

This power is conceived of as a power for mastery over the universe and even over the gods and may be used for evil as well as good.

Although the author shows that the deities of the Tantrists were innumerable and divided into families he insists emphatically that this is not idolatry but that their idea of the godhead was philosophically most profound. In fact, he says that "Buddhist worship had nothing to do with idolatry." But he tacitly acknowledges that idolatry does exist. "But it is very useful for society as a whole."

In the last chapter but one the author endeavors to trace the influence of Buddhist Tantrism on Hinduism and claims that most of the superstitions and disgusting practices of Hinduism have come from Buddhism such as the goddess Kali and other lustful and violent deities.

The author has given us much valuable material in this "First instalment of investigation," although his statements must all be carefully checked.

But after showing what a mass of superstition and gross immorality has been fostered by Buddhist Tantrism and how baneful has been its influence on India he reaches a strange conclusion:

"No one will be so foolish as to declare that the Tantras contain nothing but preachings of immorality and all kinds of unnamable vices, and in this work, particularly, such views can never find a place. On the contrary, the Tantras should be regarded as the greatest contribution of India to world culture. The Tantras which are intimately connected with the Rajayoga, as advocated in the system of Patanjali and Hathayoga, have shown to the world the correct way of developing mental faculties and obtaining great spiritual powers through psychic culture. If by developing the material resources alone great wonders could be achieved, what infinitely greater wonders can be performed by developing the hidden forces of mind? But this is not easy, it requires concentration of mind to a degree almost inconceivable in modern times, in a regularly chalked out procedure.

Moreover, complete purification of body, as prescribed in the Hathayoga, is also essential for concentrating the mind. Complete control over breath and over wind in the whole physiological system has to be attained before real concentration of mind takes place. The Hathayogins sought to be able to stop for days and months the blood circulation, by controlling the wind that gives motion to the blood, and by stopping the action of the heart and of all other organs except the brain. For controlling the mind the Yogins have to pass days and months without food or water, or even air. And however much as it may seem strange today, there were quite a large number of such Yogins in ancient days; and even in modern days, if a search is made, it will not be difficult to find out at least a few. Such wonders as levitation, atomization, etc., are even today possible by having a control of mind. In fact, all that the physical world can perform, by proper psychic culture the same can be achieved in the mental sphere."

"It now remains to be said that the Tantric culture is the greatest of all cultures, because it aims at the spiritual perfection and psychic development of man, and as such no one can deny that the Tantric culture is the greatest contribution made by India towards the world's civilization. Whenever in future man awakens to the necessity of psychic development or spiritual advancement, or of stimulating his latent magical faculties, all eyes must turn towards this branch of Sanskrit literature, and to those few Yogins in India who still possess the most minute, thorough, accurate, easy and practical system of psychic exercises ever conceived by man in any country or in any time in history."

——F. J. W.

"THE RULE OF FAITH," *by the Very Rev. W. P. Paterson, D.D., LL.D., Professor of Divinity in the University of Edinburgh. New and enlarged edition. London, Hodder and Stoughton, 1932.* pp. VI, 468. Price 8/6 net.

In 1905 Dr. W. P. Paterson delivered the Baird Lectures, in which he examined "the conceptions of the rule of Faith which were framed by the chief branches of the Church, and also the new theories which were propounded in theological schools of the nineteenth century." A few years later, in 1912, the first edition of his "Rule of Faith," which embodied the material of the lectures, was published; and now a new and enlarged edition of this valuable book is made available for the student. It is scarcely necessary to point out that, in bringing down to our own days the discussion of the main questions with which the book deals, Dr. Paterson has added materially to the value of the former editions of his book.

"The Rule of Faith" is divided in two parts: The Seat of doctrine, and the Substance of it. Where is the seat of doctrine? i.e. where can we discover Christian truth? Is it in the Church of the Roman Catholic; or in the Bible of the Protestant; or in the inner light of different types of mysticism; or in the "devout feeling" of Schleiermacher; or in the reason of the rationalistic school?

And what is the substance of doctrine? i.e. which of the different types of theology which have developed during the history of the Church expresses more adequately the contents of Christian doctrine?

These are the questions which Dr. Paterson propounds, and to which he suggests an answer. To the first question he gives seven chapters, including one chapter on Biblical criticism, and one on "Summary and Transition."

The examination of the questions is carried out in an impartial spirit. The Author holds fast to the Protestant position, but he is not blind to its weak points. For e.g., rationalism fails in not recognising all the avenues by which God has revealed himself to man; yet, he says, "there is a sense in which all theology must ultimately be rational." The very fact that it rests on grounds that can be stated and argued about means an appeal to reason, even if it be to reason working with higher help than its own. Again, Roman Catholicism fails in giving a secondary place to Scripture, and in claiming that the truth contained therein can be interpreted by an ecclesiastical standard alone; yet, he points out, "on Protestant principles we are bound to attach very great importance to the general and sustained testimony of the Christian Society." If the Holy Spirit has been at work throughout the history of the Church, surely the heritage of the Church becomes richer and richer as years go by. Other examples might be quoted.

To the second question, Dr. Paterson gives nine chapters followed by an Epilogue. In this part of the book the Author deals in a masterly fashion with Patristic, Mediaeval, and Protestant theology, pointing out at length the characteristic feature of each type.

The modern reader will find chapter nine of absorbing interest, for we are given here a review of contemporary theories. I think that Dr. Paterson is particularly happy in his appreciation of the contribution of Karl Barth (pp. 406-7), in which he summarizes the service which this theologian has rendered to the Church as a whole, and to the Lutheran Church in particular.

Ten appendices and a copious index add to the value of this book.

A. J. G.

"The New Morality" by G. E. Newsom, Master of Selwyn College, Cambridge. *Pub. by Ivor Nicholson and Watson. 6/-. pp. 319.*

This is a notable and outstanding book, indispensable to anyone aware of the challenge to the Christian conception of sex and the family which writers such as Bertrand Russell and Aldous Huxley have been making, with increasing scorn for Christian marriage and the frankest advocacy of sexual freedom, during the past decade.

It was time somebody examined Mr. Russell's claim that biology, anthropology and social evolution support his contentions that sexual freedom is the true ideal and that if family life stands in the way of such freedom it must be mended or ended. Mr. Newsom's book is a masterly exposure of Bertrand Russell's hasty generalisations and distorted history, point by point. He deals with Mr. Russell as an expert might with some pretentious youngster; and when he has finished his dispassionate survey one feels that the only fitting sequel is repentance in sackcloth and ashes by the squirming undergraduate. But the

book does more than destroy the destroyer's destructions. It rises to passages of moving beauty when it describes the values in a Christian home. Again we say, a book for every teacher and preacher, every educationalist and social student gratefully to read!

H. G. N.

"Re-Thinking Missions" Examined. *Fleming H. Revell Company, 158 Fifth Avenue, New York City. Gold ten cents.*

This booklet contains the article which originally appeared in *The Missionary Review of the World*, January, 1933. It is a thorough critique of the Laymen's ideas by one who sees principally the difficulties in it. One wishes that the speech made by Dr. Hocking at the now well-known meeting in the Hotel Roosevelt, New York, in which he set forth and expanded the contents of the first part of this document could be published in connection with it. The two together would give a balanced impression of the most crucial part of this valuable study of missions.

"Vita Christi," by Mother St. Paul. *Longmans, Green and Co. 5/- pp. 156.*

This is the third volume in a series of devotional meditations on our Lord's public life, and covers the first half of the third year of His ministry. Those who are helped by the reverent simplicity of such books will probably be helped by this one, though they may legitimately complain that it is rather dear. Two quotations may be offered as samples of the whole. "Thus simply and clearly was the Primacy promised to St. Peter. Quite clear, too, was the fact that Peter was to have successors to whom our Lord would give exactly the same powers."

"The same waves which sink us when we forget Him, bear us up and carry us to the heaven where we would be when we trust all to Him."

H. G. N.

"Christ in the Changing World" *Hodder and Stoughton. 1/- pp. 128.*

This little book is cheap in nothing but price. Perhaps it will be sufficient to name the contributors to commend its value: T. Guy Rogers, Nathaniel Micklem, Alban Goodier, E. S. Waterhouse, T. R. Clover, P. Carnegie Simpson. Apart from the good thing on almost every page, many readers will be glad to possess the book for the sake of Dr. Simpson's satisfying contribution on "Christ and Immortality." These addresses were originally broadcast on six consecutive Sunday evenings in Britain as a united witness to the Christ who is eternal in a world of change.

H. G. N.

Yellow Flood. William Ashley Anderson. *Robert M. McBride & Co. New York 1932. G$2.00.*

As the title suggests the story is situated in China, around the Yellow River and Tientsin. It is a very Chinese story though the main characters are two Americans, father and son. They are separated in a flood when the boy is quite young and he is brought up in a Chinese family as their son. The father spends many years searching for the boy and then by lucky accident they meet again.

In successfully acquainting us with some of the interesting customs and conditions of the country the story is of necessity somewhat disconnected and suffers thereby. In the use of colloquial terms the impression of things Chinese is intensified.

M. A. M.

Lin Foo and Lin Ching: A boy and girl of China—Phyllis Ayer Sowers. Illustrated by Margaret Aver. Thomas Y. Crowell Co., New York $1.50 gold.

Written for children about the life and customs of China. For the most part remarkably correct, and made interesting by simple, vivid narrative style and exceptionally good drawings. There is possibly too much emphasis upon the strange and unusual, but generally the impression is given that Lin Foo and Lin Ching are natural children, albeit a trifle different from those who are hearing about them.

C. L.

"Splendour of God," Honore Willsie Morrow. *Hodder and Stoughton Ltd. London. 318 pp. Popular Edition-Price 3/6 net.*

This book has been called "the most thrilling missionary novel ever written"; but it is more than a novel. It is a biography made alive through imagination. The author is reported to have been so moved by the lives of her heroes, Adoniram and Ann Judson of Burma, that, in the self-imposed task of writing their story, she herself was led from Agnosticism to God. Who is the hero, or the heroine? Is it Adoniram? or Ann? or indeed Maung Shway-gnong? One does not know which is more admirable, Ann's sweetness in trial, or Adoniram's fortitude, or Maung Shway-gnong's final victory over cowardly fear. The period of darkness, in Adoniram's life, when, after the death of his wife he lived a hermit's life, recalls to our minds Gerard Eliassoen as Brother Clement, in Charles Reade's immortal story. Both men were saved from a morbid life through the loving common sense of a woman.

A. J. G.

Christianity. *Edwyn Bevan.* (*Home University Library*) *Thornton Butterworth, Ltd., London.* Price 2/6. Pages 254.

This small volume is a great book. It is a remarkable piece of condensation. The course of Christian history from the beginning down to the present is set forth in a book a half inch think and that history is illuminated and elucidated in a way which large volumes on Church History often fail of for the reason that they are cluttered up with so much detail. Prof. Bevan's erudition is extraodinary yet he writes so that a way-faring man may understand. He writes with the caution and judicious care of a scientific historian, but not with detachment for his standpoint is from within the Christian Church. So far as this reviewer is concerned, this book has contributed more to an understanding of the course of Christian history than any other volume he has read. Perhaps it is not extravagant to say-more than a whole year's course in Church History in the theological seminary. It is one of the few books that every missionary should have in his library. Its modest cost makes this possession possible. The Religious Book Club Bulletin says of Bevan's book. "Wide acquaintance with histories and studies of Christianity does not bring to mind any other work which is so well suited to its purpose."

THE FAITHS OF MANKIND. *William Paton. Student Christian Movement Press. London.* Price 2/6 Pages 153.

The editor of the International Review of Missions has not given us just another book on comparative religion. This study is from a fresh angle. The different religions are not studied one after the other. Rather the great problems of religion, Man and His World, God, Sin, Suffering, Salvation the Good Life, The World To Come, are presented and the answers given by the different religions set down over against these themes. The book is written definitely from the Christian point of view. As the author says: "I make no pretence of what is called 'impartiality' if that means to write without conviction of what is true .....A Christian can only write from the point of view of Christianity. I hope that this is not incompatible with honesty and fairness in stating views with which one does not agree." The discussion leads up to a final chapter in which the case for the Christian world mission is presented very strongly. The debate, which has arisen afresh in connection with the Laymen's Report, over the unique and final character of the Christian religion is presented in this chapter. Mr. Paton's position is thus stated: "Christians may be wrong in holding that in Jesus Christ there is the absolute revelation of God, but it is not possible for the Christian religion to continue except on the basis of that belief." He faces, however, fearlessly and fairly the challenge to this faith. This book is tonic for those who are confused at this point. The problem of the Christian missionary is how to combine conviction with tolerance. Conviction without tolerance is bigotry. But tolerance without conviction is sentimentality.

G. P.

THE HAPPIEST MAN. *Hodder & Stoughton, London 1/- net.*

This is an abridged, popular edition of *Reginald Kennedy-Cox,* reviewed by us in our July, 1932 issue. We believe the publishers have done well to make this stimulating autobiography of an unconventional mission worker available in this way to the larger public.

TO-DAY'S PARABLE. *Hugh Redwood...Hodder & Stoughton, London 1/- net.*

A sentence for each of the 365 days of the year, originally devised for a daily newspaper, each bearing a stimulating or comforting thought for the Christian wayfarer. Some are true parables in brief, others arrest the attention by a pun, or by developing a metaphor in unexpected ways. The author is well-known to most of us by his former book, *God in the Slums.*

G. M.

"THE WAY TO PENTECOST." *Samuel Chadwick, Hodder & Stoughton, 1/-*

This a small but comprehensive book on the person and work of the Holy Spirit written by one whose long evangelistic ministry in Britain has given him a right to speak with authority. The Rev. Samuel Chadwick, who has recently passed away, was an ex-President of the Weselyan Methodist Conference, a preacher of note, and an evangelist who has been the means of the conversion of many. His later years were spent as Principal of Cliff College, Sheffield, where he laboured to make the men under his charge realize the necessity of the power of the Holy Spirit in their work as preachers.

This book is not a treatise on the subject but is a collection of Mr. Chadwick's articles which originally appeared in "The Joyful News." This does not mean that the treatment is superficial, for the author is well-known as a theologian and able expositor of Divine truth. Every aspect of the work of the Holy Spirit is treated with fulness and care and there are inspiring and challenging words to the reader with regard to the place of the Divine Spirit in his own life and thought. C. W. A.

"THERE WAS ONCE," *By Mary Entwistle...Published by the Student Christian Movement Press.* 5/- net.

Mary Entwistle is a practiced story teller and in this book she has brought together Folk-lore and Fairy stories from countries in every in corner of the globe and told them with her own peculiar charm. "Children the world over" she tells us "love a story." They have been asking the "why" of things ever since the first child came into the world and so in her "Why-so Stories" she has tried to show English-speaking children how Mummies and Daddies in countries very far away sought many long years ago to satisfy the inquiring minds of their children. So "How the Turtle Got His Shell" and "Why the Zebra Is As He Is" are just as interesting to children in every land now as they were to children in the South Seas long, long ago. Besides these "Why-so Stories" the "Fairy stories Legends and Myths" show that many of the stories that we have always considered as belonging strictly to our own country have their counterpart in other lands. "Cinderella as Told to the Children of Jugo-Slavia" is a good example of these and the children will love it as well as her group of "Nonsense" and "Heroes" stories. M. H. B.

TOWARD PLANETISM. *Roger R. Hawkins. San Yu Press, Peiping.*

The author is, we presume, one of the students sent out from Oberlin University to serve in Oberlin Shansi Memorial School, Taiku Shansi. In this pamphlet he gives the results of long musing on the problem of meeting human needs on a planet-wide scale. He is dealing briefly with the psychology and foundation of a world order. The terms "Planetism" is used as many use the terms "internationalism" or "universalism." In logical order and with remarkable clarity he sketches the fundamentals of world-wide human relationships, universal human drives and great common needs. He is in line with those who nowadays are trying to think in terms of one world political and social family. He provides a forward look that all of us need.

THE CHALLENGE OF THE OXFORD GROUP MOVEMENT. *Ryerson Press, Toronto. Gold ten cents.*

The "Oxford Movement," while warmly welcomed by many people and evidently containing elements of spiritual power, is proving, nevertheless, to be quite divisive in its general effects. This pamphlet of fifteen pages is the effort of a group of thirty ministers, directors of religious education, secretaries of church boards and Christian Associations to evaluate this Movement as revealed in its meetings in Toronto. While recognizing the values in the Movement this group analyzes, also, its limitations. Remarks with regards to the latter are at times quite frank and even severe. The pamphlet is one that should be read by everybody interested in this Movement. Towards it, as towards all other such movements, it is essential that Christian workers maintain a balanced attitude based on accurate knowledge.

Correspondence

The Editor,

The Chinese Recorder.

DEAR SIR:—Please call the attention of your readers to the fact that I made a serious error in my review of R. H. Tawney's book which was printed in the March, 1933, issue of the Chinese Recorder. The title was garbled.

The following is the correct title, "Land and Labor in China" by R. H. Tawney published by George Allen and Unwin of London. Professor Tawney has written a very valuable work. All those who are interested in economic problems in this country should read this book. It is a matter of great regret that this error occurred, and I hope this note will help to get the matter straight.

Sincerely yours,

S. S. BEATH.

April 29, 1933.

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The Present Situation.

TINGHSIEN'S CHALLENGE TO THE CHURCH OF TODAY.

The Tinghsien Rural Institute, which has just closed, brought 186 delegates of the churches working in 14 provinces, face to face with one of the greatest challenges that has ever gone forth in the name of humanity. Dr. James Yen with the dust of the villages in his hair, and the needs of humanity in his soul, said, "the people of China are today storming the gates of churches and schools in the hope that Christianity will prove to have vitality and lifting power. Many go so far as to say, if you don't save our nation, it cannot be saved." This is not the time for the churches to be travelling with dimmed lights. Rather let us turn on all the switches and illuminate every corner of this land. To light China so that we may intelligently clear away the rubbish of centuries, we must go to the villages. Not stooping to help, but sharing with the people the life of Christ in such a way as to lift them to higher plains of living. Church executives who fill their days with denominational matters, toying with a few papers in their offices, or arranging for devotional meetings here, and a conference or two there, are out of joint with the times. Church leaders should have a vision and a program as wide as the needs of the people that crowd our markets and villages. If Jesus Christ were to return to earth today we should probably find Him in the villages. When He lived amongst men He imparted a new life. Everything He touched He made alive. The only justification for the existence of the church is that it follow in His footsteps. The only way to teach Christianity is to be a living Christ."

Those of us who called upon Dr. and Mrs. Yen and their children found them dressed in plain blue cloth living joyously amongst the people of Tinghsien. This experiment has no headquarters in Peiping or Shanghai. It gave us a new kind of thrill to sit under Ph.Ds who have identified themselves with the people. One by one they came to the lecture platform in the garb of the people, and left us to wend their way on bicycles along the dusty roads, back to the soil and the farmers.

Besides innumerable lectures and demonstrations the delegates had the privilege of visiting many of the villages where the Mass Education Movement is at work. We saw the schools, the women's industrial groups, the health clinics, the classes in citizenship, the agricultural experimental and demonstration centres, the cooperatives, the home and village improvement clubs, and

one of the dramatic societies at work. The people of these villages had a different air, a poise, an expectancy that made you feel they found life worth living.

Most of these activities are in the strong Alumni Associations to which all graduates of the thousand character classes are eligible. Idleness is frowned upon, and the chairman of each Alumni Association must be a man who works his own fields. In the second course of studies they follow books and discussions on health, cooperatives, history, farm improvement, citizenship, ancient and modern tales, drama, etc. etc! indeed, anything that meets a real need. They organize games and athletics, and being largely young men and women add zip to all community affairs. Trained in the use of a handy medicine chest of a dozen simple drugs, they dispense health and cheer to their fellow villagers. Some of the women alumni have under guidance developed into intelligent midwives. Married women between 30 and 40 years of age have been most successful in the use of this special training. There is no limit to what may be accomplished through these alumni associations. The kind of education they receive makes them more intelligent workers right on their farms and in their homes.

The Mass Education Movement broadcasts its own program nightly to a dozen village centres. Men, women, and children come a few li after dark to listen in on the news, music, and lectures. An inexpensive radio is under construction so that more villages may have their own receiver.

A daily newspaper published in characters the people understand, is widely read and appreciated. In one village we happened on a farmer writing the gist of the news on the village blackboard. In answer to our question he replied that he had completed the first course of four months' study. His donkey and plow were alongside while he completed his early morning literary contribution to the people of his district.

Singing is one of the outstanding accomplishments of the movement. Singly and in groups they make music all the day. At the plow, carrying water, in the kitchen, and along the sunlit roads, they fill the air with song-plantation songs of the people, published by the Mass Education Movement.

"But," asked many a delegate, "isn't this program too expensive for us to duplicate?" Yes, it is very expensive. As a piece of genuine scientific research it has a staff of qualified men. They spend days and months and years out in the villages solving some of the complex problems of life. In the course of six years they have covered a lot of ground. Many of the delegates believe it quite possible to duplicate sections of the program with little more than local support. In the meantime the experiment should continue that all China may eventually benefit. It is the only answer to Communism that has yet appeared. Its staff has been selected through many years, as it is not easy to find qualified men who are willing to pay the price of such rigorous work.

At the conference Dr. Yen said, "Tinghsien is not a model county, it is merely the place in which we work. It is not the people's school, it is our school. Our objective is the rounding out of all areas of life, and we consider ourselves successful when we have developed spontaneous action within the villages. The only way that God could speak to man was through becoming flesh and blood. Religion which cannot recreate men is not true religion. Merely teaching something out of a book is no contribution to the needs of humanity. Our Tao must become flesh if it is to become intelligible to the people."

GEORGE W. SHEPHERD.

IMPRESSIONS OF THE TINGHSIEN INSTITUTE

Perhaps it is rash to suggest that the Rural and Literacy Institute recently held at Tinghsien marks a real turning point in the history of the Christian

Church in China; but at least that is the conviction with which one delegate boarded the train for his home station.

With the passion of a prophet, Dr. James Yen pleaded with us to face the rural problem of China—which he regards as the central problem in the reconstruction of this country. He spoke with deep appreciation of the great contribution which the Church has rendered to China in the past—breaking the way along the lines of modern education, modern science and medicine, anti-footbinding and anti-opium crusades, etc. Now the government has recognized the importance of all this, and has in large measure taken over these lines of work. The Church is therefore left with a stereotyped program, in many cases quite unrelated to the needs of present-day China. But the greatest weakness, Dr. Yen feels, is that the Church lacks *one great objective*, clearly recognized as such by the Christian forces in China, toward which we are all working, each in his own field. Until we have such an objective, our work can only be haphazard and lacking in driving power.

Dr. Yen therefore urges that the church become rural-minded—that its main resources be concentrated upon the reconstuction of village life. Schools will then shift their emphasis, seeking to train students to take their place in the life of the rural community, instead of rushing to the city in search of white-collar jobs. The medical forces of the Church will attack the problems of public health and personal hygiene in the country districts, instead of concentrating their work almost exclusively in city hospitals. And the country churches, instead of giving themselves only to the *preaching* of the Gospel, will become centers of *activity* in community service of various types. The village Christians will seek to *live* their religion in a vital way as well as to preach it.

At no point in Dr. Yen's addresses did one sense a soft-pedaling of the spiritual. Rather he stressed with all the power of his vivid personality the spiritual and ethical values. "Society is not opposed to Christianity," he said. "Instead, it is saying to the churches, 'If you don't preach the Gospel, China is lost.'" Dr. Yen fears we have been too much inclined to put our light under the bushel. He therefore challenged us to bring out the light and put it on the stand, that it might shine with full radiance. "We are Christians," he said—"that is the least expected of us. Let's be Christians! We need new plans, new enthusiasm, but we ourselves must live Christ."

If the Churches of China are to carry out Dr. Yen's suggestions, it will require more combined planning and more genuine cooperation than in the past. Real progress has been made, in the last few years, through agreements between various institutions interested in the rural field, and through the formation of the North China Christian Rural Service Union, with branches in Hopei and Shantung. Let us hope the process will be speeded up. But our denominational divisions make it almost certain we shall fall short of the complete attainment of that unified objective which Dr. Yen stressed as all-important.

Once we are fairly agreed on the main objective, and once a little cooperative planning has been done for China as a whole, or for any one region (such as the North China Christian Rural Service Union has been doing for Hopei and Shantung), then each denominational group, each mission station, and each church can begin to develop its own program. The average mission station may be unable to put any great amount of new money into rural reconstruction work, especially in these days of financial depression; but, *by changing the emphasis*, it should be possible with present staff and present financial resources, in church, school, and hospital, to make a real drive at rural reconstruction. Those who were privileged to listen to the reports presented by the Mass Education Movement, and to see the various lines of work carried on around Tinghsien, doubtless came away from the Institute with all sorts of new plans which can be undertaken with little delay in almost any mission station in China. And, within the next few years, we should be able to make a still larger contribution through extension work, when the various institutions now engaged in scientific experiments in seed-selection, animal husbandry, horticulture, etc., make available to the farmers the practical results of their experimentation.

It would be an interesting study, say a year after the Institute, to get from each delegate a brief report as to the types of rural reconstruction work actually undertaken, or even planned, in his own field. It would give something of a check on the practical value of the Institute; and I venture to prophesy that the results would not be entirely disappointing. We might, presumably, in the course of a year, have gained some experience quite worth sharing with each other.

PHILIP D. DUTTON

THE CHURCH IN MANCHURIA.

MISS D. A. CRAWFORD

Thomas a Kempis wrote: "Love is watchful, and though it slumbereth, doth not sleep; it is fatigued, but not exhausted; straitened, but not enslaved; alarmed by danger, but not confounded; and like a vigorous and active flame, is ever bursting upwards and securely passeth through all opposition."

One would scarcely dare to say that the Church in Manchuria is the embodiment of love; it is patent to the newest comer how very far it is from the mind of Christ and his ideal therefore, yet as I reread these words the other day, it seemed to me that in a sense they did very truly describe the Church in Manchuria as it has revealed itself during past years. For a while perhaps it seemed to slumber, was fatigued; seemed to be marking time rather than marching forward. Then came the political crisis and the Church was changed. If it had not been that we have already in church history many examples of the same strange fact, one would marvel at it the more. Dangers, terrors, frightfulness, suffering and misery—these abound on all sides. But the outcome for the Church is not death, but new life. It is striking to those who return from furlough and is apparent, too, to those of us who have been here during the whole of the past eighteen months. The smouldering fire of the Church has become an active flame, bursting upwards and illuminating the darkness. Mordecai's words to Esther, "Who knoweth whether thou art not come to the kingdom for such a time as this", seem to have found an echo in the heart of many a church member during these last months. Perplexed and unhappy, suffering mentally and perhaps physically as well, our Chinese Christian friends have in many cases felt the call of God coming to them as never before, that the blame for much that has hapened lies at their own door and that unless the Church bestirs itself and arises to witness in a more convincing manner and gives itself more whole-heatedly to the service of the master, the future of their beloved land has little of hope in it.

And so the Five Years' Movement, far from being lost sight of, has fitted in with the mood of Christians all over Manchuria. There is one keen church member who felt that the young people were in danger of being neglected, and by his own enthusiasm and persistence brought into being a special summer conference for them, at which young people of both sexes and from many walks of life,—medical students, farm hands, apprentices,—met together to study the Bible and discuss together problems of home and friendship in the light of their Christian faith.

From another part of the field comes news of new church buildings, some nearing completion, others about to be erected. Some might counsel "go slow" in such matters at a time like this, but these folk are convinced that the present opportunity must not be allowed to slip away; their Christianity is a vital thing to them and more than ever to be shared with those who still sit in darkness.

Perhaps the chief emphasis of the year has been on the child. With the appointment of a Religious Education Secretary, backed up by the message of the Wofossu Conference to which a number of delegates went, the attention of the Church has been drawn to the fact that in the past children's work has often been rather casually done, sometimes non-existent, practically never systematically tackled as one of the very most important departments of the Church's

work. Teachers' Summer Conference in Liaoyang and the Special Training Schools at Changchun and Tiehling have given to some eighty or ninety picked men and women a vision of what the child won for Christ would mean for the Church; and some ideas, too, on how to set about their task. The work is only just begun. Enthusiasm in some cases will no doubt evaporate in the face of difficulties or indifference on the part of the local church. It is for us, with a background of what a really Christian home life meant to us in our early years, to encourage and assist this movement to grow and develop, not merely in central stations, but wherever there is a small group of Christian men and women.

Looked at from the political point of view one realises equally clearly the vital importance of starting the children off with right attitudes to those of other lands and of trying to stress the Christian way of love, and of regarding children of every race as all in the Heavenly Father's family and equally beloved by him.

If positive teaching on these lines does not take a prominent place in our Sunday Schools and other children's meetings, we cannot expect the present atmosphere to improve and our whole Christian life will be warped and stunted in consequence.

Dr. Stanley Jones said to us in Moukden a few months ago that there were two ways in which to meet the present situation in Manchuria; one was to comfort each other with God's comfort, the other to call the Church to a great forward movement. It was this latter challenge which he placed before us during the closing days of his visit. To me it means that the Church is already responding. How are we going to play our part?

In some ways the present is a very dangerous time for foreigners. After the snubs and self-denying ordinances of the past few years we find ourselves often compelled to put ourselves forward and stand between our Chinese friends and some situation in which they are at the mercy of the invader. It will be easy to slip back into something of the old position of prestige. That Chinese brethren might feel it and resent. Such resentment they cannot very well show at the present juncture, for we have them at our mercy. Can we be big enough and Christlike enough to refrain scrupulously from taking any mean advantage at this time, and rather be extra careful to efface ourselves whenever possible, so that when brighter days dawn for this land, our Chinese friends may feel that they have gained ground and not lost it and that the Church here is more vigorous and more developed, more self-governing and self-propagating than it was before the troublous times of 1932? Paper read at Manchurian Mission Conference, January, 1933, by Miss D. A. Crawford.

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Work and Workers.

Missionaries and Bandits:—Dr. Niels Nielson, Danish-American Missionary located in Siuyen, Manchuria, was some time ago carried off by bandits. At last report he was at Hsiuyen, 110 miles north of Mukden. $300,000 (silver) is being demanded as the ransom for his release.....Near the end of April bandits also drove all the members of the Danish Lutheran Mission from their experimental farm outside Antung, Fengtien, Manchuria..... On March 31, 1933, Bishop Ding, Assistant Bishop of the design of Fukien was captured by bandits. He was later released.

Another Career for Chinese Women—Recently seventeen young Chinese women passed the entrance examination for the Peiping Police College. They will live in a woman's dormitory but otherwise undergo the

same training as their men colleagues. In addition they will have special training for work amongst women. *Digest of the Synodal Commission*, Peiping, April, 1933, page 380.

"Grain Marketing in Hopei Province":-This is the title of an illustrated and lengthy article in *The Chinese Social and Political Science Review*, for April, 1933. It is written by Mr. Y. Li and Mr. J. B. Tayler, both of Yenching University. It is based on first-hand study on market conditions in fourteen rural districts. It is of interest to all those interested in the development of rural life and also to those who wish to understand something of the research that has already been carried on in preparation for what is now under way in such rural development.

Road Building in China:—Canton has over sixty miles of wide modern streets. In Kwangtung there are several thousand miles of roads. Kwangsi, also, has about 2,000 miles of roads. Its chief cities, Wuchow, Nanning, Liuchow have been fitted out with wide roads, sanitary systems, electric lighting and public parks. Motor roads to connect the provinces of Kwantung, Kwangsi, Kweichow and Yunnan are under way. *Fides Service*, Feb. 23, 1933.

Present Situation in Christian Colleges:—The enrollment in the Christian colleges and universities has increased from 4,710 in 1931-1932 to 5,638 in 1932-1933. All of the institutions are under the necessity of practising rigid economy but are none the less succeeding in maintaining themselves and, in most cases, continuing to grow. The statistics show that about one thousand students, or one in five, come from Christian homes, and that approximately one-half come from Christian middle schools and nearly one-half are members of the church or professing Christians. *Educational Review*, April, 1933, page 186.

Changsha Girls' School Resumes:—Friends of Miss Winifred Galbraith will be glad to learn that I-Fang Girl's School, Changsha, is very much on its feet again with Miss Tseng in charge. The Communists, during their reign of power in the city, attempted to close the school and, when the first attempt failed, went with fixed bayonets to clear the girls out. With two hours' notice to quit, the girls, having finished packing, found time to hold a prayer meeting and sing hymns despite the soldiery. They then marched out undaunted between files of fixed bayonets! That was a few years ago. Now they are back again and the school as strong as ever. The Communist danger to Hunan however is once more very real." *Cheeloo Bulletin*, April 22, 1933.

A Students' Retrest:—An average of twenty-three students representing five senior middle mission Schools in Central China met each day from Feb. 3-6, 1933, in Wesley School, Wuchang. This retreat was held at the request of the Wuhan Christian Students' Union. The aim was to give the students a wider idea of their possibilities as a group in a school and to show how they might serve the schools better. Addresses were given on, "My Conception of God"; "Prayer"; and "China's Need for Christian Leaders." There were studies, also, on "The meaning of loving our neighbor in Jesus' teaching." The main course was on "The Christian Group and the Life of the School." Religious activities carried on were scrutinized and careful study made of the needs of students. Attempt was made, finally to determine which activities might be carried on with the greatest hope of success.

Famine in Shansi:—In the central part of Shansi there has been practically no rain for six months. In November, 1932, famine conditions began to be in evidence. Twenty-nine *hsien* are all more or less in trouble. Even the wheat harvest is ninety percent doubtful on account of the drought. About three million, three hundred and forty-five thousand are suffering from these famine conditions. The conditions are, it is stated, much worse than they were three years ago. Now that spring has begun refugees are streaming into the city of Sian. Many villagers have deserted their farms and migrated elsewhere as beggars or otherwise. Plenty of flour is coming in but the farmers cannot buy it. This does,

however, keep down the price of food. The Episcopal Mission in that province, carried on by the Sung Kung Hui, is opening a refuge for women and children from among their own people. In the first month they planned to take fifty, increasing the number considerably hereafter.

Moukden Medical College:— Following the disturbances of 1931 the numbers attending the Out-Patient Department fell of and in 1932 only 1,204 presented themselves. For the last five years about 2,000 cases were treated each year; in 1930, the peak year, there were 2,483. Work has however, gone steadily on. During 1932 students showed a deep interest in religious thought and work. This was partly due to the Manchurian Revival which has been going on for about three years. Seventy percent of the students are members of Bible classes. The most noticeable change during recent years in the work of this Institution is the development of the Chinese teaching staff. Many subjects taught are now entirely carried by graduates. Furthermore, new men are constantly coming forward. In the Report for 1932 each Chinese member of the staff briefly outlines his view of the work he is doing.

World Fellowship of Faiths: —The Editor has received an invitation to attend and participate in the "World Fellowship of Faiths" which is to open in Chicago on June 1, 1933 and continue until November 1, 1933. The invitation is signed by Bishop Francis J. McConnell, Chairman of the New York Committee of One Hundred. There are similar committees in Chicago and London. This "World Fellowship of Faiths" is, in a sense, the successor of the "World Parliament of Religions" which met in 1893 and "has for forty years been a beneficient and ever-deepening influence." The "World Fellowship of Faiths" will not, however, be "a competitive parade of religions." Its purpose is to "unite the inspiration of *all* Faiths upon the solution of man's present problems." "Faiths," as used in this connection, "is understood to include, not only all religions, but all types of conviction (as distinguished from theories) that are organizing the lives of significant human groups; political, industrial, educational and philanthropic "Faiths" are therefore included."

Catholic Missionary Work in Jehol:—"In the extreme western part of the Vicariate of Jehol, North China, an entire village has asked to be received into the Catholic Church. It has asked for a missionary, putting at his disposal a room in a hotel, the owner of which has been converted. The reason for this sudden turn towards Christianity is not too supernatural—they believe that the Christian villages fight off the bandits more successfully—but it is an opening and it will give an opportunity to the priests, catechists and teachers to get in contact with these people, a thing which otherwise would have been very difficult. Those who are sincere and well disposed will be received after a long period of instruction. Entrance to these people has been extremely difficult partly because of the opposition of the women, but Catholic ladies who have been sent among them are experiencing excellent results in securing a just appreciation of the Church and the benefits of its teachings. This is in the western part of that territory where fighting has been reported." *Fides Service*, March 2, 1933.

Christian Effort to Raise Rural Standard of Living: —Interesting notes have come to hand with regard to independent efforts by Chinese Christians to serve rural communities. Two young men connected with a Christian institution went for this purpose into the country around Foochow, Fukien. The residents of several villages cooperated with them. They organized the youth into village improvement societies. Among the results were new roads, the renovation of old streets and the cleaning up of gutters. Pageants were presented by a band equipped with Chinese instruments. Healthy recreation was arranged for the villagers. Eight or ten men, pastors and preachers, have also organized themselves into three bands which go regularly into the villages outside the gates of Foochow. The three teams meet each week for consultation. They then seperate and take

their lunches, gospels and other Christian literature and visit the villages concerned. Their reception has been very cordial. In its Annual Synod Meeting last Fall the Mid-Fukien Synod of the Church of Christ in China spent all its time discussing two topics, Rural Evangelism and the Youth Movement.

Door of Hope, Shanghai — The Thirty-Second Annual Report of this well-known Institution has just come to hand. Its main buildings were, of course, destroyed during the Japanese invasion of Shanghai and environs. Nevertheless it has carried on with success. Difficulty has been experienced in disposing of the land on which destroyed buildings formerly stood and this has caused some financial setback in securing new buildings elsewhere. Nevertheless all payments for a new building for the Children's Refuge were completed at the end of June, 1932 and an overdraft on the bank permitted conclusion of the purchase of a New Home. Owing to furloughs, too, the workers have been somewhat less than needed during the year. As a result of the devastation of the "war" areas many married girls, formerly in the Door of Hope, returned thereto as refugees. Both the Christian War Relief Association and the China Inland Mission rendered assistance in caring for such refugees. In 1932, 137 girls and children came to the Receiving Home or were brought in by the police. Of these 48 were returned to relatives or friends; 23 went to the Children's Refuge; and 66 entered the First Year Home. During 1932, also, over 200 patients passed through the Sanitariaum for which a new building is sought to take the place of the old one destroyed. Personal stories of moving and poignant interest are scattered throughout the Report. Instances of generous help rendered by western physicians and hospitals are also given. In spite of many difficulties the work is on a steady basis and making progress.

General Chang Chih-Kiang in Wuhu:—At the invitation of the Wuhu Christian Council General Chang Chih-kiang spent three days in Wuhu, in March, 1933. Meetings for Christians were held in the Second Street Methodist Church, which was crowded to the doors. All the missions united in the Sunday morning worship service, Episcopal, Christian, Advent Christian, China Inland Mission, Christian and Missionary Alliance, Methodist Episcopal, and Oriental Mission. General Chang also addressed the students of the Wuhu Academy, the staff of the Wuhu General Hospital, a popular meeting in the Y.M.C.A., and staged several gymnastic exhibitions by students who accompanied him.

It is worthy of note that the General urged his Christian compatriots to emulate the faith and exploits of Abram as related in Genesis 14:14-16: "As soon as Abram heard that his kinsman had been taken prisoner, he called out his trusty followers,.....and went in pursuit as far as Dan, where.....he routed the enemy and chased them as far as Hobah to the north of Damascus. He recovered all the possessions, and also recovered his kinsman Lot with his possessions, besides the women and the people." General Chang very deliberately applied this passage to the recovery of Manchuria, and further illuminated his meaning by reference to David's victory over Goliath. He is of the opinion that Christianity will function in strengthening the spirit and gymnasitics in developing the physique of the Chinese in preparation for a conflict that seems to be inevitable.

Methodist Conference at Wuhu:—The Wuhu District Conference of the Central China Conference, Methodist Episcopal Church, met in the chapel of the Wuhu General Hospital, April 19th to 25th. Bishop Herbert Welch presided. The mornings were devoted to an institute program. Lectures on "Religious Values in the Pentateuch" were given by Prof. Peter Shih, of Nanking Theological Seminary; on "Evangelism," by Rev. Clyde B. Stuntz of the Methodist Mission, Lahore, India; and on "Cooperation in the Laymen's Report" by Rev. Paul Hayes, of Wuhu. For a part of the time both Bishop John Gowdy and Bishop Welch were present, and inspired the Conference with their messages.

An interesting feature of the Conference was a Bible Memory Contest in which nine children participated. While waiting the judges' award, the Conference was delighted to hear a servant from a nearby home recite the 15th chapter of Luke. A new convert from Hwangchih volunteered to recite, also, the 13th chapter of First Corinthians.

The Wuhu General Hospital took advantage of the presence of the Conference by arranging for lectures on hygiene and demonstrations in the x-ray room. One evening was marked by the dedication of a revolving neon cross on the hospital roof. This is said to be the first neon installation in Anhwei Province. The cross can be seen for many miles up and down the Yangtze River, spreading forth its message of Light and Love and Salvation. Monday morning was devoted to the graduation of the 1933 class of seven of the Nurses' Training School. Addresses were made by the Wuhu Magistrate, Mr. Kao, and Bishop Welch.

There were in attendance 18 preachers, 21 lay delegates, 7 pastor's wives, 6 Bible women, and 3 missionaries. The business sessions of the Conference heard reports from all the circuits, and gave particular attention to a four-point program including Bible Study, Stewardship, Voluntary Workers, and Popular Education. Rev. Hu Ing-huang, a District Superintendent from the Foochow Conference, reported on the Rural Conference recently adjourned at Tinghsien. Paul G. Hayes.

Bible Distribution in China in 1932:—As usual the Report of the China Agency of the British and Foreign Bible Society contains much interesting information on the distribution of the Bible and general conditions in China. The "war" in Shanghai, early in 1932, as it affected the work of the Society in the destruction of the Commercial Press and other printing establishments is dealt with in detail. At first it looked as though the loss would be great. Subsequently this was seen to be less serious than feared. Nine sets of plates were destroyed. Though small the list is of books most frequently needed. Fortunately reserve sets of plates were in hand. In all 2,137 unbound books were also lost. The total replacement of both books and plates will not however, exceed $5,000 silver. The most serious loss was that of the revision of the Amoy Old Testament of which 900 of the 1,900 pages had been set up. With the destruction of the Commercial Press the plates for the 900 pages, part of the manuscript and all the special type used were lost. Fortunately Dr. Barclay, who had been putting this work through the press, had filed the second proof. Every word must be reset and proofs all again corrected. The Commercial Press has, however, undertaken to fulfil its contract and some of the smaller firms engaged in printing the Bible have resumed work. No serious stoppage, therefore, in the work of the Society occurred. During the year the three Bible Societies distributed 9,694,265 copies of portions and whole Bibles; 9,554,198 being portions. For the three societies there has been increase in sales of whole Bibles and a decrease of a million in portions. In view of the disturbed situation, however, the report is encouraging. The 480 colporteurs of the British and Foreign Bible Society alone distributed over 4,000,000 books. The Phonetic Script is achieving much success in Honan. The Annual Pooi Ling Conference for Bible Study (Canton) has a most successful session. The South China Bible Society had a successful membership campaign. The total of its members is now 1,592. There is a growing student membership. Bible Sunday observance is also extending.

North China Christian Rural Service Union:—In the *Chinese Recorder*, March, 1933, page 199 we made a brief reference to the organization of this Union. Fuller information has since come to hand. During the last ten years various attempts at setting up such a union were made. Following the conferences held under the leadership of Dr. K. Butterfield, these aspirations came to a head. In September, 1931, three missions decided to organize the Union with the above name. It serves as the Rural Relations' Committee of the National Christian Council of China in North China.

Inasmuch as rural interest in Shantung centered in Cheeloo University and significant rural work was being done by the Church of the Brethren Mission in Shansi it was then decided to include all of North China in this Union. Somewhat later a similar union was organized in Shantung. As a result there came into being the Shantung and Hopei branches of the Union with Shansi still a part of the latter. The two have appointed an Inter-Provincial Council. The Hopei Branch includes, at present six cooperating units;—Cheeloo School of Theology, Department of Sociology, Yenching University, College of Agriculture and Forestry, University of Nanking, Peiping Bible Training School for Women, North China Industrial Service Union and North China School of Engineering Practice. Agricutural work in Hopei is carried on by Mr. Yao Kuang Hsuan appointed by the University of Nanking. At Changli there has been considerable experimentation in fruit growing. At Tunghsien the Lu Ho Rural Service Center conducts fairs and experiments in poultry keeping and the introduction of foreign stock. The Crop Improvement Program of the College of Agriculture and Forestry, University of Nanking, is working through a number of cooperating experimenting stations the largest of which is located at Yenching University. Plans for rural industries are being promoted through cooperation with the North China Industrial Service Union. Institutes and summer schools train rural lay leaders. The Union has already published ten agricultural bulletins. A Department of Rural Health is also being organized. At present the most urgent need of the Union is an Executive Secretary. In general the Union seeks to serve, in an advisory capacity, all the Christian forces in its area interested in rural reconstruction.

West China Union University:—In September 1932 applications for entrance into West China Union University were more numerous than in any previous year. A total of 775 were registered in the University and Middle School when the report was written in the Autumn of 1932. Of these 355 were in undergraduate work, 285 being men and seventy women with 201 Christians. The students in the University divide up among the Faculties as follows:—Medical, 112; Dental; 44; Arts, 85; Science, 52; Education, 28; 11 are studying for the ministry and 34 are special students. They reside in several mission dormitories. Three hundred and forty-three of the University students come from Szechuan. The President, Rev. Lincoln Dsang, was absent as a delegate to the General Conference of the Methodist Episcopal Church of the United States. Mr. S. H. Fong acted as President. President Dsang is also studying for the degree of Ph.D. During the summer of 1932 progress was made towards registering with the Government. It was then about two years since the required reports and application for registration had been sent in. Dr. D. C. Graham, who is supported by the Harvard-Yenching Institute, has been able to push forward the work of the University under this Institute. The University will thereby be enabled to promote more assiduously the study of Chinese cultural subjects. Archeological work will be stressed. A Department of Pharmacy has recently been opened. The only complete course given in Dentistry is also found in this University. Two graduates therefrom are at work, one in the Dental Hospital in Chengtu and the other in the Peiping Union Medical College. The first women was graduated in Medicine a year or so ago. There has been an encouraging increase in the number of students studying medicine. This increase, though beyond both the staff and equipment to teach efficiently, is to be expected as the University has the only Medical School west of Hankow. In general the students show a "more serious attitude.....and a recognition of their responsibility in guiding the future of China and in working out a new order and civilization." Agriculture, it should be noted, is now one of the subjects offered to men studying in religion and education. In the summer of 1932, 250 students registered in the Summer School.

The Report, from which the above notes are culled, was written by Rev. Geo. W. Sparling.

Future of Social Science in China: —China is now going through a period of political and social transition. Since the middle part of the last century, when western influence began to penetrate into the Far East, she has found her institutions and social systems no longer workable. As a result, many changes and trial and error methods have been utilized to reform and revolutionize them to suit modern conditions. Besides the revolutionary activities of recent years, one of the greatest changes was the attempt to transform the educational system. For ages, the fundamental aim of Chinese education was to train mandarins or rulers. In the beginning years of this century, the system of competitive examinations for civil service was abolished and a modern educational system adopted. At first the whole system still emphasized the training of civil service men, and so the social sciences, such as law, political science, education, and economics, were the major courses of instruction in colleges. Although during the past thirty years various other changes have been made, on the whole, the preparation of political and social leaders has still been the highest aim of education. At least this was the opinion held by China's middle class. As a result, there was an immense over-production of these self-styled social and political leaders, who, in view of their surplus number and inability to find appropriate employment, have contributed greatly toward the political and social upheavals of recent years. Now, since it came into power, the Kuomintang has attempted to regulate almost all mass activities. During the past few months some authorities of the Party have gone even further and advocated the curtailment of the social sciences in Chinese colleges. They urge that one of two things be done with those colleges that have social science departments—either combine them or abolish them. From now on this group would have only colleges of agriculture, engineering and medicine. By doing this they think there would be less social and political disturbances in the future, for there would then be fewer unemployed leaders and more trained producers. It is evident that this policy is another example of the trial and error method. How far it will succeed remains to be seen. On the other hand, while this idea is in vogue, the progress of the social sciences will undoubtedly be retarded to a certain extent, at least in the near future. However, it may be anticipated that the pendulum will swing back, and social science once more regain something of its former position. *Chinese Sociological Bulletin*, March, 1933.

Roman Catholics in China: —"The recorded (Roman) Catholic population of China is at present 2,563,425. This figure marks a net increase over last year (1931) of 32,582. The gross increase, or actual number of conversions, was 57,027. This is the largest on record since 1925 when the Revolution entered upon its more active stage. Unfortunately, nearly 43% of the gross gain must be checked off against losses which have been considerably greater than last year though not so large as in 1928 and 1930. These losses may in part be accounted for by the ravages of Communism and brigandage; but for the most part they must be ascribed to epidemics, famines, floods, including the resultant surges of emigration to which these calamities inevitably give rise. In many places it has not been possible thus far to organize edequate assistance for our numerous Catholic emigrant families.

"During the past year the number of ecclesiastical divisions has risen from 107 to 114. Three of the newly-erected Missions were entrusted to the Chinese secular clergy. They are: Chihfeng in Mongolia, Chouchih in Shensi Province, and Hungtung in Shansi Province. This makes seventeen vicariates and prefectures under the jurisdiction of Chinese ordinaries. There are 2,195 foreign and 1,553 native priests. The first figure represents a net increase of only 19, the latter of 49. While the growth of the Chinese clergy is average and normal, that of the foreign clergy is greatly below par.

This, however, is manifestly due not to a lack of new arrivals but to an exceptionally large proportion of deaths among the missionaries already on the field.

"Two new regional seminaries have been opened recently: that of Kaifeng, for the Honan Vicariates, entrusted to the direction of the Milan Missionaries; and that of Suanhuafu, Hopei Province, for several Chinese secular vicariates, entrusted to the secular clergy. Five other major seminaries are in course of preparation and in a short time every province will be conveniently provided with its requirements in this regard. The total number of seminarians is 6,420. Of these, 1,861 are in probatoria, 3,490 in minor seminaries, and 1,069 in major seminaries. These figures represent increases over last year of 20%, 11%, and 4.5%, respectively. They include the 36 clerical students from China in the Urban College at Rome as well as the aspirants to various religious Orders established in China. These aspirants are divided among their respective institutes as follows: Disciples of the Lord, 70; Jesuits, 51; Franciscans, 48; Vincentians, 41; Trappists, 29; Society of the Divine Word, 6; Brothers of St. John Baptist, 5; Benedictines, 4; Augustinians, 2." *Fides Service*, Feb. 16, 1933.

Movement in Bali:—The Conversion of the first Balinese has made a considerable stir in the newspapers both in Holland and in the big cities of the Dutch East Indies. This is, of course, because the Dutch Government has prohibited missionary work in Bali.

Commencing with the conversion and transformation of two young men, whose fathers are Chinese and whose mothers Balinese, who heard the Gospel message in the Chinese tongue, the Gospel fire caught and spread among the Balinese people proper.

Since the last report that 105 Balinese had been baptized, our Chinese missionary, Rev. K. F. Tsang has baptized another 130, making a total of 235. There are approximately 300 more ready for baptism. Indeed it may be said that there are now more than 500 Balinese who truly love and trust the Lord Jesus.

All this has stirred up the opposition and persecution of the enemy. Hindu Balinese landlords refuse to rent farms to Christians. Others are cutting off the water supply for the irrigation of their fields. A burying place is forbidden them. The enemy's object is to starve the Christians out. But will he be able to do it? Surely not!

In ten villages, these who have chosen, notwithstanding persecution, to follow the Crucified, have thrown down their idols and have utterly forsaken the heathenism of the Hindu Temples. At first, because of the hot persecution, some of the Christians wavered, but Pastor Tsang says that almost all such have now recovered themselves, returned to the Lord and are willing, if need be, to die for the sake of the Lord Jesus.

The Christians of Bali are not yet organized, but with the aid of Pastor Tsang and Rev. J. W. Brill they have chosen eight of their number to be church officers, or to be, as the Malay has it, "Servants of the Church." These are being specially trained in a Bible Class.

The work is going on quietly and steadily. We are carefully studying the people their history, their culture, their customs, their religion, their language, and we purpose to bring them, as they seek us for it, the positive message of the Gospel of the Lord Jesus Christ.

Dr. Kramer, an outstanding Dutch missionary of Java, is planning to send Javanese missionaries to Bali also. *The Pioneer*, April, 1933. Alliance Mission.

SUMMER CONFERENCES 1933.

Name.	*Date.*	*Place.*
I. General.		
Chinese Christian Workers' Conference	August 6-15	Kuling.
II. Student.		
Middle School Girls' Conference	June 27-July 3	Anhwei
Hopei Junior Middle School Girls' Conference	June 30-July 8	Wofussu.
Honan	July 1,	Kai Feng.
Shantung College and Middle School Conference	June 25-July 1	Tai An.
East China College Conference	July 3-11	Fenkhua.
East China Senior Middle School Girls' Conference	July 1-8	Wusih.
Shansi Conference	July 3-10	Tai Yuan.
Shensi College and Middle School Conference	July 1,	Sih An.
Szechuen College and Middle School Conference	July 1,	Chengtu.
Central China College and Middle School Conference	July 4-13,	Kuling.
North Fukien College and Middle School Conference	July 1,	Foochow.
Fukien Junior Middle School Girls' Camp	July 5-9,	Kuliang.
Kwangtung College and Middle School Conference	August	Canton.
Yunnan Middle School Boys' Conference	June 30,	Kwan Ying Shan.
Hunan Conference	July 19-31,	Changhia.
III. Y. M. C. A.		
National School, Boys' Camp Directors	June 20-July 20	Tsingtao.
Christian Writers' Conference	July 29-Aug. 27	Kuling.
International Older Boys' Camp	August 6-13	Philippine Islands.
Far Eastern Conference, Y.M.C.A.	August 14-23	Manila.
Pacific Area Student Conference	September 6-14	Java.

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An Appeal from the Methodist Episcopal Churches which are Affected in the War Zone of North China

Since the war broke out along the great wall, all the work of the Methodist churches in that region has been affected. Some places were bombed, and quite a few places were entirely evacuated for fear that the people might be caught in the battlefield between two armies. These people who ran away from their homes have lost all they had. They have come to our churches and school buildings as refugees. Some of them are Christians, members of our own churches, but the large majority of them are non-Christians. Most of these refugees are women and children, and all are in great need.

There were more than thirty cities, towns or villages thus affected and the estimate of the total number of refugees is about 10,000. We can hardly

feed them. In one place there are two hundred refugees in a small church compound. Grain was given by a charitable organization which will last only two or three weeks. Our church has to supply the fuel, light and water. To build the mat sheds as their roof covers will also need a great deal of money.

Therefore, on behalf of the Methodist Episcopal Church in North China, I appeal to the Christians throughout the country for help. We need your prayers at this critical time, and also we need substantial money help as well. If any of our individual Christians or any Christian organizations are willing to send their help to us, please send a check, payable to Rev. W. W. Davis, the acting treasurer of the Methodist Episcopal Mission in North China, in Peiping.

C. P. WANG.
Resident Bishop
Methodist Episcopal Church
North & West China Area.

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Notes on Contributors.

MR. E. E. BARNETT is on the staff of the National Committee of Y.M.C.A.'s in China. He arrived in China in 1910.

MR. SAMUEL M. DEAN is connected with the North China School of Engineering Practice, Peiping. He arrived in China in 1925.

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REV. O. J. COULTER is a missionary of the United Christian Missionary Society. He arrived in China in 1922.

REV. G. F. S. GRAY is a member of the Chung Hua Sheng Kung Hui. He is located in Kweilin, Kwangsi.

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